THE

CHRISTIAN OBSERVER.

No. 31.] JULY, 1804. [No 7. Vol. III.

RELIGIOUS COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

A former communication of mine, the character of Lady Carbery, having been well received by your readers, I am emboldened to transmit to you the enclosed account of *the Life and Death of* Mr. John Smith, late fellow of Queen's College, Cambridge, who died August the 7th, 1652, and lies interred in the chapel of that college. It is contained in a sermon preached at his funeral, by the pious and learned Bishop Patrick.

The first part of the sermon consists of an elucidation of the character of Elijah, and of the regard in which he was held by others, and particularly by Elisha. In these respects Dr. Patrick thinks that his deceased friend may be fitly compared with the ascended prophet. To such as might object to this comparison as too bold, he replies in the words of Gregory Nyssen, that though not in his miraculous powers, yet in "other things we will be bold to compare him with that great man:—in his zealous faith, in his cordial love to God, in his earnest desire and thirst (as he speaks) after that which truly is, in an exact and exquisite life, in a conversation so studied that it was in all things consonant with itself, in most unaffected gravity, wonderful simplicity, and a countenance proportionable to the vigour and strength of his soul; or, in his own words, he had a look that was not one key below his intent, and eager, and sprightly mind. If you look upon his care of those things that were hoped for and neglect of these things that are seen, on his equal love to poor and rich; in these and such like things he imitated the wonders of *Elijah*. But if any man will needs urge us to strain a little higher, and compare something in him to his fasting forty days; then what say you to an every day's temperance? And if there must be something answerable to his going up to heaven in a fiery chariot; then look upon the other way of ascending thither, which is the best, by an high transcendent conversation in this world, whereby he made a chariot of his virtues that he might ascend up unto God."

Dr. Patrick then proceeds as follows to exhibit the particulars of this eminent saint's character.

"1. Let us first look upon him in *his eminency, dignity, and worth*. A very glorious star he was, and shone brighter in our eyes than any that he ever looked upon when he took his view of the heavenly bodies: and now he shines as the brightness of the firmament, and as the stars for ever and ever, being wise and having turned many (I believe) unto righteousness.

"I shall speak nothing of his *earthly* parentage save only this, that herein he was like to *John* the Baptist, the last *Elias*, in that he was born after his parents had been long childless and were grown aged."—

"But let us look only at his *heavenly* descent, and see how he was allied to God himself. I may say of him as *Nazianzen* says of his sister, *His country was heaven, his town or city was the Jerusalem which is above, his fellow-citizens were the saints, his nobility was the retaining of the Divine impressions and stamps upon his soul, and being like to God the archetype and first pattern of all goodness.* And indeed the preserving of the heavenly symbols that are in our souls, and especially the purging

and scouring of them from the corruption of nature, he often spake of; and his endeavour was that the Divine image might be fairly reflected in him, and that it might shine brightly in the face of others.

"If I should speak much of *the vastness of his learning* (a thing not to be passed by,) it would seem to say that I knew all he was; which I am not so arrogant as to assume unto myself: this I will say, that he could do what he would. He had such a huge, wide capacity of soul, such a sharp and piercing understanding, such a deep reaching mind, that he set himself about nothing but he soon grasped it and made himself a full possessor of it. And if we consider *his great industry and indefatigable pains*, his *Herculean* labours day and night from his first coming to the university till the time of his long sickness, joined with *his large parts*, and *his frequent meditation*, and contemplation, and abstraction of his mind from sensible things; it must needs be concluded that he was a comprehensor of more than I can say or think of; and if I could, it would be too tedious to give you an account of all.

"In a word, he was, as *Eunapius* speaks of *Longinus*, a *living library*, better than that which he hath given to our college, *and a walking study*, that carried his learning about with him. I never got so much good among all my books by a whole day's plodding in a study, as by an hour's discourse I have got with him. For he was not a library locked up, nor a book clasped, but stood open for any to converse withal that had a mind to learn. Yea he was a fountain running over, labouring to do good to those who perhaps had no mind to receive it. None more free and communicative than he was to such as desired to discourse with him; nor would he grudge to be taken off from his studies upon such an occasion. It may be truly said of him, that a man might always come better from him; and his mouth could drop *sentences* as easily as an ordinary man could speak *sense*. And he was no less happy in *expressing* his mind, than in *conceiving*; wherein he seems to have excelled the famous philosopher *Plotinus*, of whom *Porphyry* tells us, that he was something careless of his words, but was wholly taken up into his mind. He of whom we now speak had such a *copia verborum*, a plenty of words, and those so full, pregnant and significant, joined with such an *active imagination*, as is very rarely to be found in the company of such a *deep understanding* and *judgment* as dwelt in him.

"I have done with his *learning*, when I have told you, that as he looked upon honours, riches, and the eagerly-pursued things of this world, as vanities; so did he look upon this also as a piece, though a more excellent piece, of vanity (as he was wont to phrase it) if compared with the higher and more divine accomplishments of the soul. For he did not care to value himself by any of those things which were of a perishing nature, which should fail, and cease, and vanish away; but only by those things which were more solid and substantial, of a divine and immortal nature, which he might carry out of the world with him.

"He was of very singular *wisdom* and great *prudence*, of admirable skill and readiness in the management of affairs, which I make an account is an imitation of that providence of God that governs the world. His *learning* was so concocted, that it lay not as an idle notion in his head, but made him fit for any employment. He was very full and clear in all his resolutions at any debates, a most wise counsellor in any difficulties and streights, dextrous in untying any knot, of great judgment in satisfying any scruple or doubt even in matters of religion. He was one that soon saw into the depth of any business that was before him, and looked it quite through; that would presently turn it over and over in his mind and see it on all sides; and he understood things so well at the first sight, that he did not often need any second thoughts, but usually stood to the present resolution and determination of his mind.

"And add to this his known *integrity, uprightness, and faithfulness*; his strong and lively, his waking and truly tender conscience, which joined with the former things I spoke of made him more than a man. He was an exemplar of

true christian philosophy and virtue, and as it were the spiritual rule, line, and square thereof: of so poised and even a life, that by his wisdom and conscience (were it not that every man should know for himself) one might live almost at a venture, walking blindfold through the world and not miscarry.

"He had *incorporated*, shall I say, or *insouled* all principles of *justice* and *righteousness*, and made them one with himself. So that I may say of him in *Antoninus* his phrase, he was dipped into *justice* as it were over head and ears; he had not a slight superficial tincture, but was dyed and coloured quite through with it; so that whereso-ever he had a soul, there was *justice* and *righteousness*. They who knew him, very well know the truth of all this. And I am persuaded he did as heartily and cordially, as eagerly and earnestly do what appeared to be *just and right*, without any self-respect or particular reflections, as any man living.

"Methinks I see how earnest he would be in a good matter which appeared to be reasonable and just, as though *justice* herself had been in him, looking out at his eyes, and speaking at his mouth. It was a virtue indeed that he had a great affection unto, and which he was very zealous to maintain; in whose quarrel he was in danger to be angry, and some times to break forth into a short passion.

"But he was always very urgent upon us that by the grace of God and the help of the mighty spirit of Jesus Christ working in us, we would endeavour to purge out the corruption of our natures, and to crucify the flesh with all the affections and lusts thereof: yea to subdue as much as it is possible even those first motions that are without our consent, and to labour after *purity of heart*, that so we might see God. For his endeavour was not only to be out of the pollutions of the world through lust, but, in the apostle's language, *to be partaker of the Divine nature*. And here now what words shall I use?

"What shall I say of his *love?* None that knew him well, but might see in him love bubbling and springing up in his soul, and flowing out to all; and that love unfeigned, without guile, hypocrisy, or dissimulation. I cannot tell you how his soul was universalized, how tenderly he embraced all God's creatures in his arms, more especially men, and principally those in whom he beheld the image of his heavenly father.

"His *patience* was no less admirable than his *love*, under a lingering and tedious disease, wherein he never murmured nor complained, but rested quietly satisfied in the infinite unbounded goodness and tenderness of his father, and the commiserations of Jesus Christ our merciful high priest *who can be touched with a feeling of our infirmities*. He still resolved with *Job*, *though he kill me, yet will I trust in him*. *Nazianzen* in an epistle to *Philagrius* saith, O bravely done most noble soul, who canst play the philosopher, the christian, in thy sickness and sufferings; who canst not only *talk* but *do*, not only *do* but *suffer!* and he told me in his sickness that he hoped he had learned that for which God sent it, and that he thought God kept him so long in such a case, under such burdens and pressures, that *patience might have its perfect work in him*. His sickness undoubtedly was (as *Nazianzen* speaks) a learned disease and full of true philosophy, which taught him more of real christianity, and made his soul of a more strong, able, athletic habit and temper. For, as St. *James* saith, *if patience have its perfect work*, then is a soul *perfect* and *entire*, *wanting nothing*. And really in his sickness he shewed what christianity and true religion is able to do; what might, power, and virtue there is in it to bear up a soul under the greatest loads; and that he could through Christ strengthening him do all that which he so admirably discoursed of in his life.

"But for his *humility*, it was that which was most apparent and conspicuous. You might have beheld in him (as the same Father speaks) true humility in a most eminent degree, and the more eminent, considering how much there was within him which would have swelled and puffed up another. But from his first admission into the university (as I am informed by those that knew him) he sought not great things for himself, but was

contented in the condition wherein he was. He made not haste to rise and climb, as youths are apt to do (which we in these late times too much experience, wherein youths scarce fledged have soared to the highest preferments) but proceeded leisurely by orderly steps not to what he could get, but to what he was fit to undertake. He staid God's time of advancement, with all industry and pains following his studies; as if he rather desired to deserve honour, than to be honoured. He shook off all idleness and sloth, the bane of youth, and so had the blessing of God upon his endeavours, who gave him great encouragement from divers persons of worth, and at last brought him unto this place. And I challenge any one that is impartial to say, if since he came hither, they ever beheld in him any *pride, vainglory, boasting, selfconceit, desire of honour and being famous in the world.* No, there is not the man living that had the eyes ever to discern any thing of this *swoln* nature: but on the contrary it was easy to take notice of most profound *humility* and lowliness of mind, which made him a true disciple of Jesus Christ, who took upon him the form of a servant, and made himself of no reputation. And I dare say our dear friend was as true, as humble a servant (without any compliment) to the good of mankind, as any person that this day lives. This was his design in his studies, and if it had pleased the Lord of life to have prolonged his days, it would have been more of his works: for he was resolved (as he once told me) very much to lay aside other studies, and to labour in the salvation of men's souls, after whose good he most ardently thirsted.

"Shall I add *above*, or *unto all* these, *his faith*; I say, his true, lively, and working *faith*, his simple, plain-hearted, naked *faith* in Christ? It is likely that it did not busy itself about many fine notions, subtleties, and curiosities, or believing whole volumes; but be sure it was that which was firmly set and fixed in the mercy and goodness of God through Christ; that also which brought down Christ into his soul; which drawed down heaven into his heart; which sucked in life and strength continually from our Saviour; which made him hearty, serious, and constant in all those forenamed christian virtues. His *faith* was not without a soul; but what *Isidore* saith of *faith* and *works*, held true of him. His faith was animated, quickened, and actuated by these. It made him *God-like*, and he lived by *faith* in the Son of God: by it he came to be truly partaker of the righteousness of Christ, and had it wrought and formed in his very soul. For this indeed was the end of his life, the main design which he carried on, that he might become *like to God.* So that if one should have asked him that question in *Antoninus*, what is thy art and profession, thy business and employment? He would not have answered, to be a great *philosopher, mathematician, historian*, or *hebrecian*, (all which he was in great eminency) to be a *physician, lawyer, general linguist*; which names and many more his general skill deserved: but he would have answered, as he doth there, my art is to be good; to be a true divine is my care and business, or, in the christian phrase, *to be holy as God is holy, to be perfect as my heavenly Father is perfect.* All that remember the serious behaviour and weighty expressions he used in his prayers, cannot but call to mind how much his heart was set upon the attainment of this true goodness.

"I have trespassed perhaps too much upon your patience: yet I hope I should not weary you, if I should discourse upon his *ingenuousness*, his *courtesy*, his *gentleness and sweetness*, with many other things of the like nature. And let me say thus much, that he was far from that spirit of *devouring zeal* that now too much rages. He would rather have been consumed in the service of men, than have called for fire down from heaven, as *Elijah* did to consume them. And therefore though *Elijah* excelled him in this, that he ascended up to heaven in a fiery chariot; yet herein I may say he was above the spirit of *Elijah*, that he called for no fire to descend from heaven upon men, but the fire of divine love that might burn up all their hatreds, roughness, and cruelty to each other. But as for *benignity* of mind and ch-is-

tian kindness, every body that knew him will remember that he ever had their names in his mouth, and I assure them they were no less in his heart and life; as knowing that *without these truth itself is in a faction, and Christ is drawn into a party.* And this graciousness of spirit was the more remarkable in him, because he was of a temper naturally hot and choleric, as the greatest minds most commonly are. He was wiser than to let any anger rest in his bosom; much less did he suffer it to burn and boil till it was turned into gall and bitterness; and least of all would he endure that any passion should lodge in him, till it was become a cankered malice and black hatred, which men in these days can scarce hide, but let it appear in their countenance and in their carriage towards others.

"If he was at any time moved unto anger, it was but a sudden flushing in his face, and it did as soon vanish as arise; and it used to arise upon no such occasions as I now speak of. No, whensoever he looked upon the fierce and consuming fires that were in men's souls, it made him *sad*, not *angry*; and it was his constant endeavour to inspire mens souls with more benign and kindly heats, that they might warm but not scorch their brethren.

"And from this spirit, together with the rest of christian graces that were in him, there did result a great serenity, quiet, and tranquillity in his soul, which dwelt so much above, that it was not shaken with any of those tempests and storms which use to unsettle more low and abject minds. He lived in a continued sweet enjoyment of God, and so was not disquieted with scruples or doubts of his salvation. There was always discernible in him a cheerful sense of God's goodness, which ceased not in the time of sickness. But we most longed for to see the motions of his soul, when he drew near to the centre of his rest. He that had such a constant feeling of God within him, we might conclude would have the most strong and powerful sense when he came nearer to a close conjunction with him. But God was pleased to deny this to us, and by a lethargic distemper which seized on his spirits, he passed the six last days of his life (if I may call it *a life*) in a kind of sleep, and without taking much notice of any thing he slept in the Lord.

"And now have I not described a person of worth and eminency? Have we not reason to be sad, as you see our faces tell you that we are? But alas! half of that is not told you which your eyes might have seen, had you been acquainted with him.

"All his pupils began to know in his sickness what it was to have and to want a loving father, a faithful tutor; and now they will know it more fully. He was one that did so constantly mind their good, that instilled such excellent pious notions into their minds, and gave such light in every thing a man could desire to know; that I could have been content, though in this gown, to have been his pupil. His *life* taught them continual lessons of *justice*, *temperance*, *prudence*, *fortitude*, and masculine virtue; and above all he taught them *true dependence upon God*, and reference of themselves and all their studies unto him; with *true faith in, and imitation of, our Lord and Saviour Jesus Christ*: for which end he often expounded to them out of the holy scriptures. And for *human learning*, the many good scholars that came from under his hand do witness how dextrous he was at the training up of youth in all good literature. They could not be committed to a more loving tutor, a more holy and faithful guardian, that would bring them up in all true learning and piety. He both looked and spake like a man that had drunk into his soul such solid, high, and generous principles, as few men are acquainted with, which made him very zealous not only for righteousness, integrity, and holiness, but for a *decorum* in all things. He had a great regard for all those things which are mentioned by the apostle, Philip. iv. 8. for *whatsoever things were true, honest*, (or rather, *comely* and *grave*, *seemly* and *venerable*, as σεμνὰ doth signify) for all that was *just*, *pure*, *lovely*, *of good* fame and *report*; *if there was any praise, or any virtue*, he was most earnest and forward in its behalf.

"And now what his *usefulness* was,

and the *benefit* we received by him, all that bare any share in the government of this society will be made to know by the want of him. That must not be resolved by me, nor by any one single person of us, but we must lay our heads together to tell our loss. To which of us was he not dear? who is there that was not engaged to him?" "There is none that knew his *worth*, but honour his very dust."

"But let me tell you in conclusion of all, that herein would be shown *our greatest love and affection* which we bare to him; this would be *the greatest honour* of him, if we would but express his life in ours, that others might say when they behold us, there walks at least a shadow of Mr. *Smith*. And O that I might beg with *Elisha* a double portion among those that I desire should share in the gifts and graces of this *Elijah*: this is the highest of my ambition, that many might but possess the riches that lodged in this one. They disgrace their master who have not skill in that which they say he professed; but they who tread in his steps and excel in his art, shine back again upon him from whom first they received their light. Let me seriously therefore exhort every one of us to imitate this master in Israel: imitate him in his *industry*, if not in his *learning*; shake off all laziness and sloth; do not embody and enervate your souls by idleness and base neglect; do not emasculate them and turn them into flesh by drowsiness or vain pleasures. Imitate his *temperance*, his *patience*, his *fortitude*, his *candour and ingenuousness*, his *holiness and righteousness*, his *faith and love*, his *charity* and *humility*, his *self-denial* and true *self-resignation* to the will of God; in a word, all those christian virtues which lived in him, let them live in us for ever. Let us die to the world, as he did, before we die: let us separate our souls from our bodies and all bodily things, before the time of our departure and separation come. Let us take an especial heed lest we *suffer* this lower and earthly world; lest we be drawn forcibly into its embraces, and so held from rising aloft: but let us turn up our minds continually to heaven, and earnestly desire to *suffer* God; to be mightily and strongly attracted by him from all earthly and sensible delights to an admiration and love of his everlasting beauty and goodness. Let us labour to be so well acquainted with him, and all things of the higher world, and so much disengaged in our affections from this and all that is in it, that when we come to go out of this world, we may never look back and say, O what goodly things do I leave! what a brave world am I snatched from! would I might but live a little longer there! Let us get our hearts so crucified to the world, that it may be an easy thing to us to shake hands with, and bid a farewell to, our friends (the dearest things we have) our lands, houses, goods, and whatsoever is valuable in our eyes. Let us use the world as though we used it not: let us *die daily*, as our dear friend did; and so it was easy to him to die at last. *Die* did I say? shall I use that word, or rather he is flown away, his soul hath got loose, and now feels her wings; or he hath changed his habitation, he is gone into the other world, as *Abraham* went out of *Ur* into *Canaan;* or he hath taken his journey into another country a little before his body? He hath left his body behind him awhile to take a sleep in the dust, and when it awakes at the resurrection, it shall follow also to the same place. Then shall it be made *a spiritual body*, then shall it have wings given to it also and be lovingly married again to the soul, never any more to suffer any separation. And at that time we shall all meet with our dear father and friend again, who now are here remaining crying out, *O my father, my father*, &c. Then shall all tears be wiped away from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: then we shall not need such a light as he was; for there is no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever Amen."

C.

To the Editor of the Christian Observer.

UNDERSTANDING that it is not inconsistent with the plan of your publication, sometimes to admit extracts from

works already in print, if the subject is interesting, and the book not very recent or commonly read, I venture to point out to your notice a passage in the early part of the life of that eminent philosopher and christian the Honourable Robert Boyle. It is his own account of the means by which his mind was awakened to earnestness in religion. The occurrences here related appear to have happened before he had completed the sixteenth year of his age; but his genius and judgment were probably mature beyond his years, and his narration of these circumstances, in the memoirs of himself, under the name of Philaretus, was manifestly of a much later date; when time and reflection enabled him to look back on the past impressions with all the natural sobriety of his reason. It may be useful also to remark, that his feelings did not preclude rational inquiry into the evidences of revelation. His statement shews that they stimulated him to diligent examination of the grounds of that faith which he professed, and which his future life so brightly adorned. Quaintness of conceit, it should be remembered, was a prevalent fashion among even the best writers at the period when this memoir was composed. Milton himself did not escape the contagion. And imagery, which the present refinement of manners and taste would reject as low, was then estimated by its sterling worth in conveying ideas rather than by its polish. E. V.

"During Philaretus's residence at Geneva, there happened to him an accident which he always used to mention as the considerablest of his whole life. To frame a right apprehension of this you must understand, that though his inclinations were ever virtuous, and his life free from scandal and inoffensive, yet had the piety he was master of already so diverted him from aspiring unto more, that Christ, who long had lain asleep in his conscience (as he once did in the ship) must now, as then, be waked by a storm. For at a time which (being the very heat of summer) promised nothing less, about the dead of night that adds most terror to such accidents, Philaretus was suddenly waked in a fright with such loud claps of thunder, (which are oftentimes very terrible in those hot climates and seasons) that he thought the earth would owe an ague to the air; and every clap was both preceded and attended with flashes of lightning so frequent and so dazzling, that Philaretus began to imagine them the sallies of that fire that must consume the world. The long continuance of that dismal tempest, where the winds were so loud, as almost drowned the noise of the very thunder, and the showers so hideous as almost quenched the lightning ere it could reach his eyes, confirmed Philaretus in his apprehensions of the day of judgment being at hand. Whereupon the consideration of his unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made him resolve and vow, that if his fears were that night disappointed, all his further additions to his life should be more religiously and watchfully employed. The morning came, and a serener cloudless sky returned, when he ratified his determination so solemnly, that from that day he dated his conversion, renewing, now he was past danger, the vow he had made whilst he believed himself to be in it; that though his fear was (and he blushed it was so) the occasion of his resolution of amendment, yet at least he might not owe his more deliberate consecration of himself to piety to any less noble motive than that of its own excellence.

"Thus had this happy storm an operation upon Philaretus, resembling that it had upon the ground; for the thunder did but terrify, and blasted not; but with it fell such kind and genial showers, as watered his parched and almost withered graces, and reviving their greenness, soon rendered them both flourishing and fruitful. And though his boiling youth did often very earnestly solicit to be employed in those culpable delights that are usual in, and seem so proper for that season, and have repentance adjourned till old age; yet did its importunities meet ever with denials; Philaretus ever esteeming that piety was to be embraced not so much to gain heaven, as to serve God with. And I remember, that being once in company with a crew of mad young fel-

lows, when one of them was saying to him, what a fine thing it were if men could sin securely all their life-time, by being sure of leisure to repent upon their death beds; Philaretus presently replied, that truly for his part he should not like sinning, though on those terms, and would not all that while deprive himself of the satisfaction of serving God, to enjoy so many years fruition of the world. In effect it is strange that men should take it for an inducement to an action, that they are confident that they shall repent of it. But Philaretus himself having sufficiently discoursed that point of early piety in the sixth treatise of his Christian Gentleman, I shall at present only add to the arguments you may find there alleged, that he used to say, that it was a kind of meanness in devotion to consider the very joys of the other life more as a condition than a recompense. But (as when in summer we take up our grass-horses into the stable, and give them store of oats, it is a sign that we mean to travel them) our Philaretus soon after he had received this new strength, found a new weight to support; for, spending some of the spring in a visit to Chambery, the chief town of Savoy; Aix, famed for its baths; Grenoble, the head town of Dauphiné, and residence of a parliament; his curiosity at last led him to those wild mountains, where the first and chiefest of the Carthusian abbies does stand seated; where the devil, taking advantage of that deep raving melancholy, so sad a place, his humour, and the strange stories and pictures he found there of Bruno, the father of that order, suggested such strange and hideous thoughts, and such distracting doubts of some of the fundamentals of christianity, that, though his looks did little betray his thoughts, nothing but the forbiddenness of self-despatch hindered his acting it. But after a tedious languishment of many months in this tedious perplexity, at last it pleased God, one day he had received the sacrament, to restore unto him the withdrawn sense of his favour. But though since then Philaretus ever looked upon these impious suggestions, rather as temptations to be suppressed than doubts to be resolved; yet never after did these fleeting clouds cease now and then to darken the clearest serenity of his quiet; which made him often say, that injections of this nature were such a disease to his faith as the tooth-ache is to the body; for though it is not mortal, it is very troublesome. And, however, as all things work together to them that love God, Philaretus derived from this anxiety the advantage of groundedness in his religion; for the perplexity his doubts created, obliged him, to remove them, to be seriously inquisitive of the truth of the very fundamentals of christianity, and to hear what both Turks, and Jews, and the chief sects of Christians could allege for their several opinions; that so, though he believed more than he could comprehend, he might not believe more than he could prove; and not owe the stedfastness of his faith to so poor a cause as the ignorance of what might be objected against it. He said, (speaking of those persons that want not means to inquire, and abilities to judge) that it was not a greater happiness to inherit a good religion, than it was a fault to have it only by inheritance; and think it the best because it is generally embraced, rather than embrace it because we know it to be the best: That though we cannot always give a reason for what we believe, we should be ever able to give a reason why we believe it: That it is the greatest of follies to neglect any diligence, that may prevent the being mistaken, where it is the greatest of miseries to be deceived: That how dear soever things taken up on the score are sold, there is nothing worse taken up upon trust than religon; in which he deserves not to meet with the true one, that cares not to examine whether or no it be so."*

To the Editor of the Christian Observer.

In *l'Histoire des Juifs*, by Mr. *Basnage*, I have lately met with two passages, which tend to illustrate the criticism I ventured to send you on 1 Cor. xi. 4. &c. (Christ. Observ. for February last, p. 72.) As you probably may think a reference to them worth insertion, I transcribe them for your use.

* Boyle's Works, 6 vols. 4to. London, 1772. Vol. 1st. p. xxi.

"Lors qu'ils sont a la synagogue pour faire leurs devotions ils prennent *un voile* carré avec les cordons et les houpes; et ce'st ce voile quarré qu'on appelle le *Taled*, ou manteau; les uns le tournent autour du cou, et les autres s'en couvrent la tête. *Cette derniere coutume est la plus generale.*" Tome iii. livre v. p. 751. Rotterdam 1707. This is part of a description of their present customs.

The second is a quotation from a very infamous book: it however contains a reference to ancient usage; for speaking of the priests in the days of Christ, it says, "C'etoit la coutume *de se voiler* en leur presence." Tom. 3. liv. 4. p. 420. A. A.

For the Christian Observer.

ZECHARIAH, CHAP. IV. AND REV. XI.

THE prophet Zechariah was sent to the Jews, lately returned from the Babylonian captivity, with words of exhortation and encouragement.

The visions he records in the first four and in the sixth chapters, declare the certain restoration of their civil and ecclesiastical state, which was closely connected with the great promise to the house of David, that "the Messiah should be a king and priest on his throne," (Psalm cx. 4.) of whom all antecedent priests and rulers in Israel were types and forerunners. Joshua the high priest, and the heads of the captivity, (as the Rabbins call them,) are said, chap. iii. 8. to be "men wondered at, or men of wonder," but the word signifies not only a wonder but also a sign or a type; they were "*typical men*," as Bishop Chandler translates the phrase.

The Jewish nation was appointed of God to be a light of the world, and seems, in the chapter under consideration, to be represented by the golden candlestick, to which the two olive-trees ministered oil. The judicious Mr. Lowth understands here by these olive-trees (called, ver. 14th, "The two anointed ones,") the kingdom and the priesthood; and so, chap. vi. 13. he says, "The kingdom (or regal power) and priesthood being joined in the same person, there shall be no more clashing of jurisdiction between those two offices, *represented by the two olive-trees.*"

I make this statement for the purpose of submitting to you the light which, I think, it casts on what is prophesied in the eleventh chapter of the Revelation concerning the two witnesses, who are there said to be "*the two olive-trees*," referring, as I apprehend, to this passage in Zechariah. The civil and ecclesiastical functions may be termed witnesses of God ("*my witnesses*,") inasmuch as from the beginning they are of divine appointment, and they prefigure, and testify of him, whose priesthood "is unchangeable," and whose "kingdom endureth for ever." During the patriarchal state, these functions were united in the first born of the eldest house of a family or tribe, till the settlement of the Levitical economy, when the priesthood was fixed in the family of Aaron. But to return. These witnesses are said to be "clothed in sackcloth," contrary to what might have been expected under the christian dispensation; for it is during the period of the church's abode in the wilderness (a period yet unexpired) that this state of abasement and humiliation, not of the men, but of the offices, is predicted. They are however yet styled "*the two candlesticks standing before the God of the earth*"—lights of the world, figures of him who is to come, offices of the anointed one; and though debased by human wickedness, or disfigured by human infirmity, they may not be injured with impunity (see verse v.). They have received power, which the event has proved, "to shut heaven that it rain not:" *i. e.* they have in some countries for ages deprived the people of the word of God and its public ministration; and they have by wars poured forth the blood of nations, or in prophetic language, "turned the waters into blood." These calamities, as permitted by God, are righteous chastisements of a guilty world, though the immediate authors are responsible to him for the use of their delegated powers: yet the worst administration of civil and ecclesiastical authority will be found preferable to their total extinction, prefigured by the death of the two

witnesses, who had more or less restrained the wickedness of the earth, (ver. 10.). This death, I apprehend, indicates, what may properly be termed, in the full and ultimate sense of the prophecies, the reign of Anti-christ—successful opposition to the offices of the anointed one. This period is short, "three prophetic days and an half," (I think it synchronises with the reign of the ten horns who "receive power *as* kings one hour with the beast.") The revival of the witnesses, and their assumption to heaven, I take to be what may not improperly be termed, the *glorification* of those offices in the person of the Messiah, which event is immediately announced by the trumpet of the seventh angel, and celebrated by the anthems of heaven. C. L.

Counterpart to the Remarks on Ministerial Faithfulness, drawn from the Example of John the Baptist.

To the Editor of the Christian Observer.

In a former paper (No. for May, p. 272), I troubled you with some Remarks on the Nature of Ministerial Faithfulness, drawn from the example of John the Baptist, and I promised to add a few observations applicable to the case of hearers.

We repair to Church, let it be supposed, expecting to be entertained by an oratorical sermon, or wishing to hear some doctrinal point satisfactorily stated and discussed; but the preacher disappoints us by a plain and pointed censure of some particular vice. Now may not this be a vice to which we are subject? May not the very disappointment which we feel be an indication of our resting too much in general truths? Like the hearers of John the Baptist, we love to be instructed on any subject rather than that of our own individual faults, and like them we are displeased with the preacher because he fails to satisfy our curiosity, to confirm our prejudices, to amuse our fancy, and to gratify our taste. Many persons seem to imagine that a disposition merely to attend the preaching of the gospel, is a sufficient evidence of a religious state. They do not consider that the motives which produce the crowded congregations of modern times, may be no better than those which led one multitude to follow John the Baptist into the wilderness, and another multitude to gather round our Saviour when he preached his sermon on the mount. "Bring forth," said John, "fruits meet for repentance."—"Not every one that saith unto me, Lord, Lord, (said our Saviour) shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Novelty of every kind is almost sure to entertain. The fame of a new preacher of repentance drew soldiers and publicans, as well as pharisees, into the desert, and He "to whom the spirit was given without measure," He who was pre-eminently "holy, harmless, and undefiled," was eagerly followed by many of the profane, and was welcomed with general hosannahs as he entered into Jerusalem; a city distinguished for shedding the blood of the prophets, and now about to fill up the measure of its guilt.

I am persuaded, Mr. Editor, that in our days evangelical doctrines seldom fail to be approved by us, provided they are stated in general terms, and are also countenanced by the circle or family in which we dwell. But how do we bear to be reminded of our own besetting sins? John the Baptist tried his hearers by this test. Reader, are you one who desires to know what is amiss in his temper, conversation, and conduct; what part of his past actions needs to be repented of, or of his present purposes to be changed; what are the sins of his particular age, temperament, and circumstances; what are the temptations against which he has studiously to guard; what the affections which he must specially control; what the lusts which it is his duty to renounce? Have you ears to hear on these topics? Have you a heart to bow under this species of reproof? If you have not, however sound may be the doctrines which you profess, you are not sound in your heart. You would have been offended with John the Baptist, if you had been one of the multitude which went to hear him; for he would have warned you of that very fault of which you cannot bear to be admonished. Are

you a proud person? He would have exhorted you to beware of that sin of pride with which you are possessed. Are you luxurious and intemperate? Put away, he would have cried, that sloth and self-indulgence: rise early: be temperate in all things. Are you expensive and ostentatious? Reduce, he would have said, that splendour in your equipage, and that unbecoming finery in your dress. Are you violent in your temper? Lay aside, he would have said, the sinful passions. "Keep thy tongue as with a bridle."—"He that answereth a matter before he heareth it, it is folly and shame unto him." Are you peevish and discontented, and, though blest with much prosperity, apt to complain of some little circumstance in your lot? Fret not, he would have said, because a servant has disobeyed you; because a friend seems to have neglected you; because some one has spread a story to your prejudice: Grieve not because taxes are high; because additional economy must be practised; because the number of your superfluities must be a little retrenched: and if you should then complain of the deficiency of his preaching, he would have refused to address you in any other strain than this. Again are you overcome with temptations? Pluck out, he would have said, this right eye: cut off this right hand: part with this Herodias, this forbidden indulgence. In vain do you "do many things" while this one thing is retained.

Here again I would remark, that I would by no means be thought to undervalue the peculiar doctrines of the gospel. These unquestionably are of infinite importance, and ought often to be urged with earnestness and force. Be assured, however, that if you are of that temper which forbids your hearing patiently of your faults, small as well as great: if you repel all those who are disposed to touch on subjects of this sort, you then are no real disciple of Christ; for the same spirit which is necessary to the humble acceptance of the gospel will incline you to submit no less readily to reproof. Can any man, for example, be really trusting in Christ, who is not convinced of his sin; or can any man be truly convinced of his sin in general, who will not bear to hear of any one particular fault? How indeed can he, who brooks no admonition, be said even to pray in sincerity and truth; for is it not the object of prayer to obtain spiritual improvement? Is not prayer one of the means of edification, and is not the admonition of our fellow-creatures another? And may we not, therefore, reasonably suspect our very prayers to God of being hypocritical, if we are manifestly unwilling to take any other mode of correcting our faults? As a philosopher, who is intent on some important discovery, feels indebted to those who will point out a mistake into which he may have fallen, and will in any measure direct him in his future course, so the christian, whose great object is to detect the past errors of his heart, and to advance in the way of eternal life, will not fail to welcome faithful reproof.

To conclude. That which John the Baptist did at the hazard of his very life, let christians encourage both their ministers and private friends unreservedly to do, by shewing that it may be done without exciting the least offence. "Confess your faults one to another, and pray one for another, that ye may be healed."—"Thou shalt in any wise rebuke thy neighbour, and shalt not suffer sin in him."—"Exhort one another daily, lest any of you be hardened through the deceitfulness of sin."

S. P.

To the Editor of the Christian Observer.

THE situation in which our nation is now placed, makes the subject of war a matter of great importance. Leaving, however, to the judgment of politicians the necessity of our present contest with France, and to military men the proper mode of conducting it, I shall confine my observations to the consideration of its lawfulness as a defensive war. I write merely as a christian; and shall endeavour to discuss, in few words, this important question, IS DEFENSIVE WAR LAWFUL? Some persons may think this discussion to be a needless employment: but as we cannot be too careful in examining our conduct by the laws of God, and as all

who profess to acknowledge the authority of Christ are not agreed upon this subject, I trust your readers will not think their time misemployed in perusing a plain inquiry into this matter, as a question of duty.

Here it must be observed, that no inconvenience, arising from our obedience to the laws of God, must ever be allowed as a plea for disobedience. I shall not, therefore, lay any stress upon the inconveniences or sufferings which the principle of the unlawfulness of war might bring upon us. If war is totally and absolutely unlawful, under every possible circumstance, we ought patiently to submit to all the privations which might ensue from a state of non-resistance. We should give up, not only the comforts and enjoyments of life, but life itself, when it cannot be preserved without committing an act of disobedience to the moral law of God. If this is not our principle of conduct, we have no right to consider ourselves as the disciples of Christ. Let us, therefore, inquire whether we can consistently with that love to our neighbour, which the moral law of God requires, repel with force the invasion, or other aggressions, of our enemies.

The whole of our duty to our fellow-creatures is comprehended in that summary of the second table of the moral law, which was given by our Saviour—*Thou shalt love thy neighbour as thyself.* And this command has been equally binding upon all who have been favoured with the revelation of God's will, under every dispensation.

Our Saviour rescued the moral law from the false glosses which the Jewish teachers had put upon it, but he made no alteration in it. When the Jewish lawyer inquired, *which is the great commandment in the law*, the inquiry certainly related to the law as delivered to the Jews. *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.* Matt. xxii. 36—40. If defensive war, therefore, is contrary to the love of our neighbour under the Christian dispensation, it must have been also contrary to it under the Jewish economy; for Christ here expressly assures us, that to love our neighbours as ourselves was commanded both by the law and the prophets.

The Jewish teachers had, indeed, grossly perverted the law of God on this head. They had taught, that it was a duty to love our neighbour, in the restrained sense of the word, and to hate our enemy. Matt. v. 43. But the law, as delivered by Moses, spake a language the reverse of this false exposition. It declared, that love to our fellow-creatures was not to be confined to those who were ranked amongst our friends. *If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him: thou shalt surely help with him.* Exodus xxiii. 4, 5.

Since then the moral law, respecting our duty to our fellow-creatures, was the same under the Jewish as it is under the Christian dispensation; let us examine in what light *defensive war* was viewed by the great legislator, while superintending, in an especial manner, the affairs of the Jewish nation.

The command which the Israelites received, to exterminate the devoted inhabitants of Canaan, affords no example for the regulation of our conduct. The enormous wickedness of those nations, after long forbearance on the part of the Almighty, was the cause of their destruction. *Speak not in thine heart—for my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out before thee.* Deut. ix. 4.

The authority which was given to the Israelites, to execute the sentence of divine wrath upon the devoted nations, was express and special. *Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with*

them, nor shew mercy unto them. Deut. vii. 2.

A neglect to execute the authorized and merited vengeance upon these nations subjected the Israelites themselves to severe punishment. *If thou wilt not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them.* Numb. xxxiii. 55, 56.

On the contrary, the Israelites were commanded to treat other nations, who were not devoted to destruction, in the most pacific manner, unless they should bring down vengeance on themselves by their own aggression. *Ye are to pass through the coast of your brethren the children of Esau—take ye good heed unto yourselves. Meddle not with them; for I will not give you of their land, no not so much as a foot-breadth. Ye shall buy meat of them for money, that ye may eat; and water of them for money, that ye may drink.* Deut. ii.

Again—*Distress not the* MOABITES, *neither contend with them in battle.* Ib. ver. 9. So also—*When thou comest nigh over against the children of* AMMON, *distress them not, nor meddle with them.* ver. 19.

When the Jews were settled in the promised land, they remained surrounded by enemies whom they were forbidden to attack, except in the way of self-defence. And as they remained, for a considerable series of years, under the immediate government of God, or under his special protection, we are enabled to learn his will with respect to defensive war, by the commands and promises which he gave them on this subject, and by the assistance which he afforded them in their contests with an invading enemy.

The Almighty engaged to maintain his people Israel in the quiet possession of the land of Canaan, so long as they should continue obedient to his law. Now this engagement could only be fulfilled in the following ways. 1. He must either restrain, by his secret influence, the surrounding hostile nations from attacking the Jews. Or 2. He must overthrow, by his own immediate and supernatural exertions, those nations who should at any time commence hostilities against his people. Or 3. He must aid them in their defensive war, and make their own exertions effectual for their protection, by his assistance given in the ordinary course of warfare.

The Almighty did occasionally make use of the two former means of protection, and thereby shewed, that they were not contrary to the procedures of his infinite wisdom. It can scarcely, therefore, be deemed an act of presumption in us to suppose, that he would not have led his people to, and assisted them in, the last means of defence, if it had necessarily involved in it a breach of his own moral law; for this would have been to reward them for their obedience, by encouraging them in an act of disobedience.

All the adult males amongst the Jews were commanded to attend the stated worship of God at Jerusalem three times in every year. He whose Almighty power can control "the unruly wills and affections of sinful men," engaged that no attempts to invade the coasts of Judæa should ever be made during the three great festivals, while obedience to the divine appointments caused the men to leave their lands and families unprotected. *Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.* Exod. xxxiv. 23, 24.

At other seasons it pleased God to permit his people to be invaded by their enemies, even while they exercised a proper trust in his protection, and lived in obedience to his commands. Under such circumstances they entered into a state of warfare, and used the ordinary means of self-defence: nor were they ever reproved for this conduct. On the contrary, they were often incited by their pro-

phets, or inspired leaders, to repel with force the aggressions of their enemies.

Sometimes, indeed, the Almighty appeared so remarkably for their protection, as to render their own exertions unnecessary; as in the case of the pious Jehoshaphat. When he was attacked by the Moabites, the Ammonites, and the inhabitants of Mount Seir, whom the Almighty *would not let Israel invade, when they came out of the land of Egypt*, (2 Chron. xx. 10.); *he set himself to seek the Lord, and proclaimed a fast throughout all Judah.* ver. 3. In this instance God ordained it so, that the confederate army was destroyed by its own weapons. *The children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.* ver. 23.

Such extraordinary interposition was not always granted, but the people were left to use the ordinary means of defence, which were rendered successful by the gracious, though invisible, assistance of the Almighty, as in the case of Asa. When the land was invaded by Zerah the Ethiopian, with an army containing a million of men, *Asa cried unto the Lord, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee.* 2 Chron. xiv. 9. 11. His prayer was answered, and this enormous army was defeated by the forces of the Jews. This victory was obtained by the blessing of God upon their arms; and so far were the people from receiving a rebuke for engaging in this defensive warfare, that they were afterwards reminded of this victory, as an instance of the divine favour towards them. *Were not the Ethiopians and Lubims a hugh host*, said Hanani the Seer, *with many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thy hand.* Ib. chap. xvi. 8.

An objection to the conclusion drawn from these considerations may arise in the minds of some of your readers. It may be said, that the reasoning hitherto rests upon examples drawn from the Old Testament; whereas the New speaks a different language. I shall proceed, therefore, to examine what is said in the New Testament on this subject.

When John the Baptist *came in the country about Jordan, a multitude* of the people *came forth to be baptized of him.* Luke iii. 3. 7. To these he gave reproofs and instructions suited to their several conditions. *When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance.* Matt. iii. 7, 8. *Then came also publicans* (or tax-gatherers) *to be baptized, and said unto him, master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages*, or soldier's pay, as the word in the original signifies. Luke iii. 12—14.

Now, can any reasonable person conceive it possible, that this faithful servant of God, this greatest of the prophets, this harbinger of the prince of peace, could have given such instructions to the soldiers, if warfare was absolutely, and under all circumstances, unlawful? What! shall a set of murderers be instructed to be content with their wages! For, let it be remembered, that if warfare be absolutely unlawful, a soldier is a murderer by profession. This holy messenger of Christ understood perfectly the nature of the moral law, and faithfully fulfilled his office of calling all men to repentance, and to the forsaking of every evil way. He does not class soldiers, as such, amongst the *generation of vipers*, but cautions them against those crimes to which their profession might lead them. He judged, that a continuance in the profession of war caused no insuperable obstacle to their repentance; and allowed the lawfulness of that profession, by not calling upon them to forsake it.

When the centurion, or Roman captain, made application to our Saviour on account of his sick servant, and manifested such humility and confidence in the power and grace of Christ, the great searcher of hearts declared, that he had not *found so great faith, no not in Israel.* So far was our Lord from informing him, that the profession of war was inconsistent with purity of heart, that he strongly intimated the centurion to be of that happy number, who *shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.* Matt. viii. 10, 11.

Another captain in the Roman army is declared, in the Acts of the Apostles, chap. x. to have been a devout man, and one that feared God with all his house; amongst whose *household servants* was a *devout soldier.* To this military man was the apostle Peter sent, to bring the glad tidings of salvation. This inspired apostle did not require from him a renunciation of his profession, but acknowledged him to be of the number whom God had accepted. In consequence of that acceptance, *the gift of the Holy Ghost was poured out* upon him, and he was immediately *baptized in the name of the Lord.* Ib. ver. 44. 48.

It may be supposed, that our Lord forbad the use of the sword, when he said to Peter, after he had smitten the high-priest's servant, *Put up again thy sword into his place; for all they that take the sword shall perish with the sword.* Matt. xxvi. 52.

To understand rightly the import of these words, we must take into consideration the circumstances under which Peter used his sword in this violent manner. He was not acting by authority of the government under which he lived; but in resistance to it, a thing which the word of God most clearly condemns. Peter was then in a state of persecution for righteousness sake; a state in which hostile weapons are forbidden to be used. The weapons of the persecuted church are prayers and tears, not swords and staves. When christians are persecuted in one city, they are permitted to flee to another; but by no means to resist their persecutors with violence. Besides, submission to our lawful governors is in all cases a duty. If laws are made contrary to the laws of God, *we ought to obey God rather than man,* Acts ver. 29.; but we must not act with hostile resistance to that government under which we live. They who use the sword in this way deserve to perish by the sword. This is the doctrine which our Saviour and his apostles taught; but they did not represent authorized warfare (authorized by the supreme magistrate) as in all cases unlawful.

The description of the origin of wars, which is given by St. James, has also been considered as prohibiting every species of warfare. *From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not because ye ask not.* James iv. 1, 2.

In this passage the apostle is clearly speaking concerning wars of *aggression,* not concerning those of *defence.* It is the unlawful desire of what belongs to another, and the unlawful means of obtaining it, which he condemns. The corrupt desires which *war in our members* are to be subdued, and not indulged to the injury of our neighbours. Christianity teaches us to be content with the portion which Providence has assigned; and the universal prevalence of this disposition would put an end to all wars between states, and angry contentions between individuals. But this disposition would not prevent an invaded or injured state from standing up in its own defence, and repelling by the sword the unprovoked aggression of an enemy.

The proper expression of love to our neighbour is comprised in that command which Christ hath given us —*Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.* Matt. vii. 12. All wars which are undertaken for the purpose of extending the dominions of a state, of acquiring wealth, or subjugating our fellow-creatures, are evident breaches of this command, and

highly criminal in the sight of God. But a state of warfare, in which a nation is engaged for the purpose of self-defence, and with the view of inducing perpetual peace, is not contrary to the command of Christ, nor inconsistent with the sincere love of our neighbour, that is, of those whose unprovoked attacks we are labouring to repel.

Let all, however, who are engaged in warfare be watchful against those sins to which a state of hostility exposes them. Let them labour to preserve an unfeigned good-will to their enemies; and let them be ready, on all occasions, to observe such conduct as they might reasonably expect to receive on a change of circumstances. Let all cruelty, or want of compassion, be avoided towards a vanquished foe. Let evil be put away from the camp, lest the Almighty be provoked to withdraw his protection. Let humble trust and confidence in God accompany every measure used for self-defence. And when success attends those measures, let sincere praise be given to Him, who ruleth in the armies of heaven, and amongst the inhabitants of the earth.

W. H.

To the Editor of the Christian Observer.

——————Cui lecta potenter erit res,
Nec facundia deserit hunc, nec lucidus ordo.

I WONDER that your correspondent the CHURCHMAN, in the enumeration of causes tending to increase the number of Dissenters in the nation, should have omitted *one*, which to me appears much more important than any he has mentioned. It is so obvious, that I question whether it have escaped the notice of one thoughtful individual except himself. It bears, in all its consequences, so striking a resemblance to the one which has principally occupied his mind and pen, that, as I read it, I could not help drawing the parallel between them. I am confident there is a class of *churchmen*, who, if they see it, will not fail to make the same comparison. I mean, Mr. Editor, that new fangled way of preaching, which a set of well-meaning enthusiasts call evangelical.

"I know there are persons who think that *evangelical* sermons are more useful than any others—I am confident that such sermons have supported the cause of Dissenters. By far the greater part of dissenting ministers preach *evangelical* sermons; but the number of clergymen who do so, is comparatively small: there is, therefore, a very great probability that, when an *evangelical* preacher in the Church of England is removed from his present situation, he will be succeeded by a man who *preaches only moral sermons*. This change is disliked by many persons; and to some weak minds it is an insupportable evil, and is considered as a grand mark, distinguishing one who fully preaches the gospel of Christ, from another who declares only a part of the will of God, or who is a mere hireling that 'careth not for the sheep.' And we cannot altogether wonder that such sentiments are entertained by such congregations, &c." I leave it to your readers to finish the parallel, which they will find it easy to do; and no doubt will feel the full weight of your correspondent's argument, which has precisely the same force in the one case as in the other.

Perhaps, Mr. Editor, you are beginning to suspect, either that I am not in earnest, or that I am no friend to evangelical religion. As, however, I feel no anxiety respecting the decision of the question, you shall, for the present, settle it as you please. Before the conclusion of my letter I may speak plain enough to be understood.

I cannot express the same indifference on another point. My pen, at least so far as relates to polemical subjects, is grown rusty; a fortnight ago I would have said, worn out; and I am not yet satisfied that the occasion is so pressing as to require the service of an old invalid. *Non tali auxilio*, I have said within myself, when prompted to resume the pen, *nec defensore isto tempus eget.*

I am still more doubtful as to the propriety of indulging my vanity, by entering the lists as a combatant in such a cause as the present. I say *vanity*; for were I to say I had none, hei-

ther you nor your readers would believe me; and I am not sure that the apparent candour of this confession, little credit as it deserves, will not save me a hard blow. I say *vanity;* for, though I have only the stump of an old pen, yet, if you will do me the justice to allow me blow for blow, I own I have no fear that I shall be beaten out of the field. I say *vanity*; for it is certainly doubtful what good is to accrue to the cause of Christ, or the cause of the Gospel, by debating on a subject which has no necessary connection with either. The generality of your readers, like your correspondent and myself, have already formed their attachments and made up their minds. Neither of *us* will, in all probability, be able to make a single proselyte. We may sit down to admire each his own dear little brat of a production; and this will be our reward. Finally, I say *vanity;* for after all these confessions, and with all these convictions, I am still unwilling that the CHURCHMAN should too hastily adorn his brow with the laurels of a fancied victory, or imagine, because he is not answered, that he is unanswerable.

He does not, it is true, confine his remarks to extemporary preaching. But this is evidently the object of his grand attack. It is the painful subject which rankles and festers in his mind. It pervades the whole of his letter; so that all the defects, irregularities, and indecencies of which he complains in the clerical functions, chiefly predominate, as it should seem, among extemporary preachers. By extemporary preachers, I take it for granted, that he means those clergymen who sometimes use notes in the pulpit, and sometimes do without them. These not only constitute the majority, but are a highly respectable part of the evangelical clergy* throughout the kingdom. I can, therefore, consider this letter in one only point of view; as a premeditated attack on a body of men whom I have been accustomed to venerate as the bulwark of our land: as the glory of our church; as the props of our tottering establishment; and of whom I would say *sint perpetui.*

I have already shown, by a parallel which requires the change of only very few words, that, if there be any argument at all in the third paragraph of this letter, it comes with equal force against evangelical doctrines as against extemporary preachers; and according to the known law of all debate, an argument which proves too much proves nothing.

He proceeds, "Most extemporary preachers, it is also to be feared, do not bestow sufficient labour on their sermons, and are not sufficiently aware of the consequences which may arise from what they say in the pulpit, &c." I do not mean to question your correspondent's veracity. He speaks, no doubt, according to his judgment and belief. This shall not, however, prevent my saying what I know to be true, that the fears which he expresses are destitute of any solid foundation. I have the honour to be in habits of intimacy with *most* extemporary preachers, both in the motropolis and in the different counties of England; and I can testify, from my own personal knowledge of them, that they are men of a sound judgment and of deep study; that their sermons are not, as your correspondent would insinuate, the sudden and uncertain sallies of the moment, blurted forth at random: but, so far as respects any thing that is valuable in sermons, they are the effect of due premeditation. That there are individuals among them who "do not bestow sufficient labour on their sermons" is an evil which they lament as sincerely as the CHURCHMAN himself. But, among the many who *read* their sermons, if *theirs* they have any right to be called, are there not some who bestow upon them *no* labour at all; and who, in the selection of their scraps, display so little judgment that things the most heterogeneous, doctrines the

*I feel no disposition to apologize for the frequent use which I shall make of the word *evangelical.* I conceive I have just the same right to call my favourite preacher, or any class of preachers, evangelical, which any other body of men, who differ from them, have to style themselves *orthodox.* These are arbitrary terms, whether applied to a magazine, or to a divine: the right to use either must be equal.

most hostile to each other, are jumbled together in one inconsistent mass of heresy and contradiction? Might I not even add, in my turn, "It is to be feared" that others of a very different cast from these, who have for a number of years read sermons of their own composition, and have acquired a pretty large stock, are not now wearing out their own flesh by the study of new ones? What then, Mr. Editor? Why only that such arguments prove just nothing.

What he has advanced on reading the church service, I in general acquiesce in. I cannot endure to hear our excellent liturgy drawled out to the end, or hurried over in a hasty or slovenly manner. Nor should I have replied to this part of his letter, had it not been for the insinuation that extemporary preachers are, in this respect also, more defective or more culpable than others. But, with only such exceptions as I have before mentioned, I make no scruple of affirming, that the extemporary *preachers* are also the best *readers* in the kingdom. They read with more simplicity, with a more natural and correct emphasis, and with more variety and familiarity of tone, than other readers commonly do. It is scarcely possible it should be otherwise. Those who read much, and do nothing else but read, almost necessarily acquire an incorrect emphasis, and a disagreeable monotony. This frequently conduces to a corrupt taste in the people, who mistake sound for sense, and a loud voice for a well regulated accent. A man with stentorial lungs, and something of a sing-song, usually passes with the people for a good reader.

Your correspondent, as he winds up his subject, seems to acquire an air of triumph, as I conceive, because he takes that kind of ground which he thinks cannot be shaken. But, even here, he may find himself mistaken. The comparison which he draws between prayer and instruction, is more specious than solid; consequently his argument is not sound. It confounds the special duty of ministers with the common duty of christians. That prayer is more important than instruction, is true or false, according to what is meant by the assertion. Prayer, considered as the devout exercise of the soul, is the most essential of all graces, the most important of all duties, both as it respects ministers and people. Without it there can be no conversion, no religion. But if your correspondent means, and I do not conceive what else he can be supposed to mean, that praying publicly in the congregation is a minister's first duty; that preaching the gospel is only a secondary duty; and that it is by praying, rather than by preaching, that men are converted; his two concluding paragraphs are a string of errors. Such sentiments might, indeed, suit the creed of a popish priest, whose principal business is to *say mass*, and whose motto is, *ignorance the mother of devotion*; and they may be very congenial to the sanctimonious spirit of modern Pharisees, from whose lips we sometimes hear such language. But were I to hear a man professing himself a Protestant, and a minister of our establishment, thus expressing himself, I should be inclined to inform him, without any ceremony, that he had yet to learn the nature of his own office, and the obligation of his own subscription. The CHURCHMAN himself, with such principles, is not more than half what he professes to be. The question is not, whether men can be converted *without* prayer: nor whether God does not sometimes convert them *by* prayer: these questions have nothing to do with the argument. But it is, what are the means which God usually employs for this purpose, and what is the nature of the gospel mission? The answer is easily given. "Go and preach the gospel," was the commission which the apostles received from the Lord Jesus. "Have thou authority to preach the word of God," is still the commission which every clergyman of the established church, whether deacon or priest, receives at his ordination. Preaching the gospel, not prayer, is the grand means which God employs and honours for the conversion of sinners. Let the holy scriptures be consulted; let the doctrines, precepts, and example of Jesus Christ be considered; let our ordination service be examined; let the

effects be observed, as the history of the church has recorded them; and it will appear to every impartial inquirer after truth, that to preach the gospel is not a secondary duty, but the first and most important of all duties in the christian ministry.

It was not, however, to argue this point, that I have taken up the pen; but to repel an unprovoked attack upon that mode of preaching which God's word authorizes; which the ancient practice of the church has established; which the general acceptance of the people has countenanced and supported; and which God has, from age to age, blessed beyond any other mode which convenience, timidity, trimming compliance, laziness, ignorance, or any other motive or infirmity, has more recently invented and adopted. Indeed the subject has been so ably argued on one side,* that I confess it is with a degree of surprise I behold any man come forward on the other; and especially one who wishes to appear friendly to evangelical religion.

From the manner in which it is introduced in the letter before me, a stranger to the subject would naturally conclude, that extemporary preaching was an innovation. But is this the fact? Does your correspondent not know, that "reading sermons is peculiar to the English nation, and endured by no other?" Does he require to be informed, that it was introduced a long time after the reformation, for purposes which were not religious, but political? That its introduction excited general alarm, indignation, and disgust, as well among the dignitaries of the church as among the laity? That, in the reign of Charles the Second, it occasioned a statute to the University of Cambridge which condemns and forbids it as a *lazy* custom? The CHURCHMAN either knows these things, or he does not. If he do not know them, it is time he did. If he do know them, whence is it that with such knowledge, and in the face of so many facts, he can so gravely talk of extemporary sermons increasing the number of Dissenters? I hardly suspect that, in compliment to our modern readers of sermons, he harbours the design of censuring our pious reformers; or of drawing any comparison, in favour of the former, to the prejudice of the latter. But I leave him to take what ground he pleases—I am prepared to meet him.

I occasionally hear written sermons. I hear them with profit, because I hear them without prejudice. At the same time I confess I have a decided preference in favour of extemporary preaching. Its advantages are great indeed; its disadvantages are, in the scale of comparison, only like the specks in the sun. There is a sympathy,† if I may so call it, between the preacher and his hearers, which it is of vast importance to cultivate and improve. Sometimes it originates with the former, and sometimes with the latter. It has, however, a mutual operation, and produces the happiest effects. In the cultivation of this sympathy, the extemporary preacher has greatly the advantage of him who reads his sermons. He is prepared to meet, and to improve, a variety of occurring circumstances, which the other, because he could not foresee them, has made no provision for, and must suffer to pass by. The best and most useful sermons I have ever heard from the pulpit, have been delivered without notes. The finest sentiments, the most striking and elevated language, the most energetic and impressive manner, are to be found with some of the extemporary preachers of the present age.

These, Mr. Editor, are some of the reasons by which I am ready to support my own choice of, and justify my partiality to, that mode of preaching which the CHURCHMAN has ventured to combat. If they should not appear new, I have the satisfaction of knowing, that

* See a treatise on this subject, entitled, *The Practice of what is called Extemporary Preaching recommended, &c. By a* Clergyman of the Church of England. Printed for Matthews, No. 18, Strand. A publication which has never been answered, and which, I may almost venture to say, never will be answered. See also a smaller pamphlet, entitled, THE FASHIONABLE PREACHER.

† That is a fine sentiment of Horace, and not unapplicable to the present subject.

——————*Si vis me flere dolendum est*
Primum ipsi tibi.

they are at least as new as any which have been urged, or can be urged, against it. I have others which, if occasion require, shall be brought forward in due time. And, though I do not entertain the hope that I shall be able to proselyte your correspondent, I have the confidence to believe that I shall convince the generality of your readers, that extemporary sermons *do not* increase the number of Dissenters, and that reading sermons constitutes no part of a *true churchman*. Nαμα.

MORNING PRAYER FOR A FAMILY.

ALMIGHTY and ever living God! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor: the source of every present enjoyment, and the spring of all our future hopes. Thou hast also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace, and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions.

But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have great reason, O Lord, to be humbled before thee on account of the coldness and insensibly of our hearts; the disorder and irregularity of our lives; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed: and we find a daily occasion to lament our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is agreeable to thy will. O Lord be merciful to us miserable sinners, and forgive us for thy Son Jesus Christ's sake. Produce in us deep and unfeigned repentance for our manifold transgressions; and a lively faith in that Saviour who hath died for our sins, and risen again for our justification. And may thy pardoning mercy be accompanied with the sanctifying influence of thy Holy Spirit, that we may no more sin against thee; but may live from henceforth as becomes the redeemed of the Lord and the candidates for a happy immortality. Put thy fear into our hearts that we may never more depart from thee. May thy blessed will set bounds to our desires, and regulate all our passions. May our affections be fixed, not on present objects, but on those which are unseen and eternal. Convince us more effectually of the vanity of this world, and its utter insufficiency to make us happy; of the vileness of sin and its tendency to make us for ever miserable; of the value of our souls, and the awfulness of that everlasting state on the borders of which we are standing: and may we be serious and diligent in our preparation for death and judgment.

We desire this morning to offer thee the sacrifice of thanksgiving for the watchful care of thy Providence exercised over us during the past night. We laid us down to sleep, and, blessed be thy name, we have arisen in safety. May the lives which thou hast mercifully prolonged be devoted entirely to thy service. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee, and from all other evils, if it be thy blessed will. Enable us faithfully to perform every relative duty under an abiding sense of thy presence and of our accountableness to thee. May we, as a family, dwell together in peace and unity. May we put away from us every angry and discordant passion; and loving thee with a supreme affection, may we love each other with pure hearts fervently. Preserve us, O Lord, from the influence of those temptations to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are in company, may it be

our care to do and to receive as much good as possible. When we are alone, may we remember that our heavenly father is with us; and may this thought excite in us an earnest desire to act as in thy sight.

Bless, we pray thee, the king, and all the branches of the royal family. Be favourable to these nations: save us from the evil designs of all our enemies; and restore to us, if it please thee, the blessing of peace. May all mankind be visited with the light of the gospel; and may its influence be more widely diffused in this land. In tender mercy regard all who are in affliction of whatever kind. Grant unto our dear friends and relations every blessing which thou knowest to be needful for them. May they and we experience thy favour in this life, and in the world to come life everlasting.

We offer up these our imperfect prayers, in the name of our only mediator and advocate Jesus Christ.—Our Father, &c. S. P.

To the Editor of the Christian Observer.

I HAVE lately been appointed to the curacy of a large parish in the country, in which I have found established a school of poor children, maintained principally by subscription. The scholars are taught to read and write, and the girls (for it consists of both sexes under a master and mistress) are instructed to work at their needle. The business of education is conducted, I suppose, much in the same manner as it is in charity schools in general, and therefore may be capable of great improvement. I am expected to give some attention to this establishment, and indeed I am persuaded it might become highly useful if properly conducted. But as I have hitherto had no experience in the superintendance of such an institution, I feel myself entirely at a loss upon what plan to proceed, in order to effect the good which may fairly be expected from it. I shall, therefore, esteem myself very much obliged to any of your correspondents to favour me with instructions, as practical and as much detailed as may seem expedient with regard to the most advantageous mode of regulating the school.

A COUNTRY CURATE.

The question proposed by our correspondent is one of great importance. The resident parochial clergy having it in their power to obtain the superintendance over a large proportion of the lower classes of schools throughout the kingdom, the good which they may effect, by well directed and active exertions in this way, is incalculable. We hope, therefore, that those of our correspondents, who have directed their attention to this interesting subject, or who, by their experience, have acquired much practical knowledge respecting the best mode of conducting schools, will favour us with their sentiments upon it.

MISCELLANEOUS.

For the Christian Observer.

Memoir relating to the Prevalent Superstition of the Thalamists.

"Vestibulum ante ipsum primisque in faucibus Orci,
Luctus, et ultrices posuêre cubilia Curæ:
Pallentesque habitant morbi:——
Tum *consanguineus Lethi SOPOR.*"

ÆN. vi. 273.

CHRONOLOGISTS have generally admitted that the sect of the Thalamists is coeval with that of the *Non-doers*; and it is presumed, that at an early period the two parties entered into an alliance, founded on principles common to both, the terms of which have been preserved inviolate to the present time. Some writers have connected the Thalamistic superstition with the ancient mythology, alleging that the sect has, from the most remote antiquity, paid divine honours to Somnus, son of Erebus and Nox, and to Phobetor, Phantasia, and Morpheus, the ministers of that sullen deity. The mysteries of the Thalamists were, however, long anterior to Polytheism, though the advocates of the above-mentioned hypothesis have advanced arguments in its support which might startle incredulity itself.

Another class of antiquaries, argu-

ing from the Thalamistic rite of immolating human victims, has laboured to identify that worship with the sanguinary superstition of the Druids. It will appear in the sequel, that every individual among the Thalamists is both priest and sacrifice.

As it is by no means the design of this memoir to meddle with the endless controversies of antiquaries and mythologists, the compiler hastens to describe existing facts; begging leave to premise, that evident allusions to the worship of the Thalamists are to be found in the Book of Proverbs, which was probably written a thousand years before the christian æra. The reader is referred to chap. vi. 9—11, and xxiv. 30—34.

The ritual observances of the sect in question commence in the morning, precisely at the hour when the conscientious are rising to their early orisons, and the industrious to their daily employments. The devotee is generally a solitary worshipper: for, strange as it may appear, where two or more assemble in the same temple, they restrain each other's idolatrous propensities, unless, as sometimes occurs, these abject idolists consent to forbear mutual reprehension. During the sacrificial rites the devotee continues prostrate on the *Thalamos** or altar, concealed, though not entirely, under the sacred vestments. The silence of the temple is only interrupted by the deep drawn sighs of the aspirant,† who, excepting occasional changes of posture, involuntary contractions of the limbs, or convulsive starts, remains motionless: animation seems to be suspended: and the devotee's countenance bears the pallid impress of death. The period of this gloomy devotion varies according to the strength of the devotee's principles. A bigot, it is said, will consume whole mornings in his private chantry, whispering an almost *silent mass*. The temples or chantries, where the Thalamistic mysteries are celebrated, are in some mansions decorated with costly furniture; and the altar is their distinguished ornament. This, elevated on four low pillars, is a quadrangular frame of carpentry, supporting the softest spoils of the feathered world; and upon these the willing victim is offered. Above him is a superb canopy adorned with magnificent drapery. The temple is supplied with a lavatory, and all the apparatus necessary to cleanse the victim from ceremonial feculence.

The Thalamists gain numerous proselytes among all sects and parties, but are peculiarly successful in their efforts to convert the young, and such as have no regular occupation: and their attempts to disseminate heresy among the *white slaves* have been attended with invariable success. It is confidently affirmed, that in the *universities* the Thalamistic heresy would generally prevail, were not the immature heretics disturbed every morning, at an early hour, by the unwelcome expostulations of a faithful and sonorous monitor. Many a superstitious gownsman, however, contrives, three or four mornings in the week, to disregard the admonitions of *metallic orthodoxy*, and instead of duly attending the college primes prolongs the Thalamistic nocturn. Yet these idolatrous habits are readily detected in the fatal hour of examination, where the academical devotee too late recognises the value of sound principles.

In our *public schools* the sect has numbered few adherents, the governors of those seminaries having ever opposed tenets which ultimately tend to the destruction of all scholastic discipline. These governors are decided *Anti*-Thalamists;‡ and, in defiance of

* From this ancient Greek name of the altar the superstition derives its name. The word signifies *a bed*. By some authors the Thalamists have been called *Cubilians*, from a term used in the second line of the motto prefixed to this memoir. Others, who like Horne Tooke in his Diversions of Purley, amalgamate etymology with politics, insist that the Thalamist's proper appellation is *Tory*, from *Torus*, which, as well as *Cubile* and θαλαμος, these restless critics aver, signifies a *couch* or *bed*.

† Qu. Respirant?

‡ The reader need not be apprized, that the opposers of Thalamism are a numerous and highly respectable body. The lover of poetry will remember in Dryden's Fable of

that received maxim which forbids the propagation of opinions by violence, do nevertheless employ that rude argument, by subjecting the trembling little Thalamists, if such be found, to the terrors of the torturing scourge: and the youthful devotees regain purity of principle at the expense of lacerated skins, and amidst sighs, and groans, and tears. Were not this rigorous penance imminent, it is generally believed that the long chamber at Eton, and the dormitory at Westminster, would every morning be thronged with Thalamistic worshippers.

In the *army*, the influence of the sect is variable. Foreign service is confessedly the sworn foe of military Thalamism: but in comfortable winter quarters at home the sons of glory are often tainted with unsound principles, particularly when the morning parade is not early. Regiments stationed near the coast, while an enemy lines the adverse shore, are by no means the slaves of superstition; and from camps Thalamistic tenets are effectually banished. *Volunteers*, when on *permanent* duty, are generally reckoned to be practical Anti-Thalamists.

The sect has numbered few illustrious characters among its patrons. Its creed has ever been deemed hostile to all that can be admired or loved. The faction is, indeed, popular; and glories in the number of its adherents, while it is silent with regard to their moral respectability. Nevertheless, a late philosopher, who has been called, and as many think justly, the brightest ornament of the eighteenth century, was *(horresco referens)* a confirmed Thalamist! Forgetting one of his own sententious maxims, that "the duties of life are commensurate with its duration," he was the slave of a ruinous superstition, as his annual confessions abundantly testify.† And now, dropping the sportive style of this paper, and to be serious on a serious subject, the writer invites the attention of all who consume their morning hours in criminal sloth,‡ to the following extracts from a work which, with all its acknowledged blemishes, deserves a place in every library.

"I take it for granted," says my author, "that every christian, that is in health, is up *early* in the morning: for it is much more reasonable to suppose a person up *early*, because he is a *christian*, than because he is a *labourer*, or a *tradesman*, or a *servant*, or has business that wants him. *Sleep* is such a *dull, stupid* state of existence, that, even amongst *mere animals*, we despise them most which are most drowsy. You will perhaps say, though you rise *late*, yet you are always careful of your devotions when you are up. It may be so. But what then? Is it well done of you to rise late, because you pray when you are up? Is it pardonable to waste great part of the day in bed, because sometime after you say your prayers? It is as much your duty to rise to pray, as to pray when you are risen. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as idle servants rise to their labour. Farther, if you fancy that you are careful of your devotions when you are up, though it be your *custom* to rise late, you deceive yourself: for you cannot perform your devotions as you ought. Now he that turns sleep into an *idle indulgence*, does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers, as he that turns the necessities of eating into a course of indulgence.

"A person that eats and drinks too much, does not feel such effects from it as those do, who live in *notorious* instances of gluttony and intemperance: but yet his course of indulgence, though

Palæmon and Arcite, the following mention of an elegant Anti-Thalamist,

"Up rose the sun, and up rose Emily."

† See the interesting posthumous volume of Johnson's Prayers and Meditations.

‡ A late eminent divine calculated that the difference between rising at five, and at seven, in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion.

it be not *scandalous* in the eyes of the world, nor such as *torments* his own conscience, is a great and constant hindrance to his improvement in virtue: it gives him *eyes that see not*, and *ears that hear not*: it creates a sensuality in the soul, increases the power of bodily passions, and makes him incapable of entering into the true spirit of religion.

"Now this is the case of those who waste their time in *sleep*: it does not *disorder* their lives, or *wound* their consciences, as *notorious acts* of intemperance do: but like any other moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality. If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this daily indulgence: but if you consider it as a *state* of the heart, as a *lively fervour* of the soul, that is deeply affected with a sense of its own misery and infirmities, and desiring the spirit of God more than all things in the world: you will find that the spirit of indulgence and the spirit of prayer cannot subsist together. Mortification, of *all kinds*, is the very life and soul of piety: but he that has not so small a degree of it, as not to be able to be early at his prayers, can have no reason to think that he has taken up his cross and is following Christ. What conquest has he got over himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer unto God, who cannot be so cruel to himself as to rise to prayer at such time as the drudging part of the world are content to rise to their labour? Some people will not scruple to tell you, that they indulge themselves in sleep, because they have *nothing* to do: and that if they had either *business* or *pleasure* to rise to, they would not lose so much of their time in sleep. But such people must be told that they mistake the matter: that they have a great deal of business to do: they have a *hardened heart* to change: they have the *whole spirit* of religion to get. For surely, he that thinks devotion to be of less moment than business or pleasure; or he that has nothing to do, because nothing but his prayers want him, may be justly said to have the whole spirit of religion to seek. You must not, therefore, consider, how small a crime it is to *rise late*, but you must consider how great a misery it is to want the *spirit* of religion, to have a heart not rightly affected with prayer, and to live in such softness and idleness, as makes you incapable of the most fundamental duties of a truly christian and spiritual life. You must not consider the thing barely in itself, but what it proceeds from: what virtues it shews to be wanting: what vices it naturally strengthens. For every habit of this kind discovers the *state* of the soul, and plainly shews the *whole turn* of your mind. When you read the scriptures, you see a religion that is all *life*, and *spirit*, and *joy* in God: that supposes our souls risen from earthly desires and bodily indulgences, to prepare for another body, another world, and other enjoyments. You see christians represented as temples of the Holy Ghost, as children of the day, as candidates for an eternal crown, as watchful virgins, that have their lamps always burning in expectation of the bridegroom. But can he be thought to have this joy in God, this care of eternity, this watchful spirit, who has not zeal enough to rise to his prayers?

"When you look into the writings and lives of the first christians, you see the same spirit that you see in the scriptures. All is reality, life, and action. From that time to this, there has been no person like them, eminent for piety, who has not, like them, been eminent for self-denial and mortification. This is the only royal way that leads to a kingdom."*

It is confessed with regret, that some, whose claim to the christian character their general habits establish, must too frequently plead guilty to the charges implied in the above extracts. "How many consciences are kept quiet," observes the author in another part of his work, "upon no other foundation, but because they sin under the authority of the christian world. Christians had nothing to fear from the *heathen*

* Law's Serious Call, chap. xiv.

world but the loss of their lives: but the world become a *friend*, makes it difficult for them to *save* their religion."

HAUD INSONS.

To the Editor of the Christian Observer.

In The Gentleman's Magazine for May is the following Intelligence:—"According to a recent enumeration it appears, that in the metropolis there are three hundred and forty-eight places of worship, viz. one hundred and twelve parish churches, fifty-eight licensed chapels and chapels of ease, nineteen for foreign Protestants, twelve for Roman Catholics, one hundred and thirty-three meeting-houses and Methodist chapels of various sects dissenting from the established church, six Quaker's meetings, and six Jew's synagogues."

Can any of your correspondents inform me whether the above list be correct?

MEMOR.

To the Editor of the Christian Observer.

To the industrious author of "An Essay on the Principle of Population," the political economist is greatly indebted; while general readers may gather from Mr. Malthus's publication much agreeable instruction and amusement. The author is one of these unfashionable philosophers who stubbornly labour to found argument upon facts, and he is consequently compelled, in the course of his inquiries, to expose the calculations of such writers, as Condorcet and Godwin, to the ordeal of a rigorous examination. The first of these theorists, apparently a disciple of *Charles Thynne*,† having introduced, in a posthumous work, the mention of what he calls "the organic perfectibility, or degeneration,‡ of the race of plants and animals," which, according to him, may be regarded as one of the general laws of nature, is thus pleasantly confuted. "I am told," observes Mr. Malthus, "that it is a maxim among the improvers of cattle, that you may breed to any degree of nicety you please: and they found this maxim upon another, which is, that some of the offspring will possess the desirable qualities of the parents in a greater degree. In the famous Leicestershire breed of sheep, the object is to procure them with small heads and small legs. Proceeding upon these breeding maxims, it is evident, that we might go on till the heads and legs were evanescent quantities: but this is so palpable an absurdity, that we may be quite sure that the premises are not just, and that there is really a limit, though we cannot see it, or say exactly where it is. In this case, the point of the greatest degree of improvement, or the smallest size of the head and legs, may be said to be undefined: but this is very different from unlimited, or from indefinite, in M. Condorcet's acceptation of the term. Though I may not be able, in the present instance, to mark the limit at which further improvement will stop, I can very easily mention a point at which it will not arrive. I should not scruple to assert, that were the breeding to continue for ever, the head and legs of these sheep would never be so small as the head and legs of a rat. It cannot be true, therefore, that among animals, some of the offspring will possess the desirable qualities of the parents in a greater degree; or that animals are indefinitely perfectible. The progress of a wild plant to a beautiful garden flower, is perhaps more marked and striking than any thing that takes place among animals: yet even here it would be the height of absurdity to assert, that the progress was unlimited or indefinite. One of the most obvious features of the improvement is the increase of size. The flower has grown gradually larger by cultivation. If the progress were really unlimited, it might be increased *ad infinitum*; but this is so gross an absurdity, that we may be quite sure, that among plants, as well as among animals, there is a limit to improvement, though we do not exactly know where it is. It is probable that the gardeners who contend for flower prizes have often applied stronger dressing without success. At the same time, it would be highly presumptuous in any man to say, that he had seen the

† See your *Fragments*, p. 289.

‡ *Degeneration* signifies here the change of a plant or animal from its primitive state, and not *deterioration*.

finest carnation or anemone that could ever be made to grow. He might, however, assert, without the smallest chance of being contradicted by a future fact, that no carnation or anemone could ever by cultivation be increased to the size of a large cabbage; and yet there are assignable quantities greater than a cabbage."*

Your readers, Sir, will not fail to mark the resemblance borne by M. Condorcet's dialectic subtilties to the *jumping* arguments of Charles Thynne. Had Mr. Malthus encountered the latter, he might have gravely informed us that muscular exertion also has its limits; and therefore it is possible, that should Charles Thynne's jumper essay to leap from England to Rome, the said jumper might haply *drop* in France; or, as some would guess, three leagues *at least* on this side the French coast. If the unhappy Condorcet had survived the practical consequences of that revolution which resulted from his own principles, one would certainly petition Lord Stanhope to send to this poor creature, carefully packed up, by the Paris diligence, "a machine for reasoning by."† I cannot, indeed, devise how the package might be safely smuggled over to Calais; but in pity to the intellectual obliquities of continental philosophists, government would, probably, if due application were made by the noble inventor, encourage the exportation of his useful machinery. Lord Stanhope's logical engines might, in due time, persuade the Condorcets yet remaining in the land of liberty to emulate our countryman Malthus.

FESTINA LENTE.

To the Editor of the Christian Observer.

I HAVE some apprehension that your correspondent O. M. (p. 344), may approach, if he does not beware, so near to the fanatics as to be signed by them. As to Mrs. O. M. his wife, it is plain that she is an incorrigible enthusiast. He, though he talks about "*gospel ministers*," and makes a parade of "*sitting under*" this man and the other, and adopts in additional instances the language of the fanatical sect, no doubt through a laudable policy which I would by no means discourage, evidently laughs at them in his heart. Still I have my fears, lest, in prudently studying to keep well with them, he should forget his duty to his family. Is it not a man's prime duty *to do justice to his children?* And is not the main instance of *doing justice* to them to settle them well in the world? Sir, this is the line of conduct which reason and religion prescribe, and which the wisest and best men have sanctioned by their example. I have lately met with a case in point, which I subjoin for the edification of your readers in general, as well as for the special benefit of O. M. It is from Mr. Coxe's Memoirs of Sir Robert Walpole (4to. Vol. II. p. 7.), that I send you the following extract from a most admirable letter from that great man to his brother Horace.

London, May 19, 1707.

"DEAR HORACE,

"I received both your letters from Valentia; and must ask your pardon if I have missed any opportunity of writing to you, because I have been these two months in Norfolk, from whence I have but just returned. My stay there was chiefly owing to a match that is now concluded betwixt my sister Susan and Mr. Hamond's son. The terms were too considerable, I thought, to be refused. He settles £.250. per annum, in land, after his decease; £.400. per annum for present maintenance for the young people, who are to have my sister's fortune for their own use; and gives them £.500. more to begin the world with; and promises £.5000. more in money. I think all is well: the writings are drawing: and I believe they will be married in a fortnight. And I hope in God that we shall be able to dispose of poor Dolly very well too."

No encomiums of mine, Mr. Editor, will add to the emotions with which this letter will already have transported you. Here is no whining about religious principles; no fastidious nonsense about character, habits, and dispositions. Not a word or a thought seems to have been wasted upon such subjects: but the main point, a lucrative settlement in life, is steadily and exclusively re-

* 4to Edit. p. 360.

† See your number for March, p. 154.

garded. The lady, indeed, Miss Susan, to give her the praise which she deserves, appears to have shewn herself worthy of such a brother by perfectly coinciding in his views, and by leaving, in full conviction of his talents at making a bargain, the whole affair completely in his hands. The conclusion of the extract from the preceding letter exhibits a display not to be surpassed of sublime piety and fraternal affection. Nay, Providence (I speak, Sir, with proper reverence) stamped this noble effusion of christian virtue with its visible approbation. For the historian proceeds expressly to inform us, that "Dorothy, second sister of Sir Robert Walpole, afterwards married Lord Townshend."

A SOBER RELIGIONIST.

To the Editor of the Christian Observer.

ALLOW me to suggest a small alteration in the title by which you refer to the volumes of your publication. Your present mode of reference to them, under the titles of Vol. I. II. &c. is attended with this inconvenience, that if in binding they are so lettered, a person who shall hereafter begin to take in the work will appear to possess only odd volumes, unless he purchases all the preceding ones, which, when numerous, few would care to do. If, on the other hand to avoid this appearance, he letters them according to the date of the year, the volume to which any reference is made in the body of the work is not so readily understood. To obviate the inconvenience which has arisen from a long succession of volumes in regular order, several periodical publications have found it convenient to form a new series; but this is an expedient which only remedies the evil for a short time, and which has the appearance of a trick to entice a new set of readers. There is, however, no occasion, in my opinion, to consider a miscellaneous work like your's, consisting principally of unconnected essays, as forming any regular set of volumes. I would, therefore, suggest to you the propriety of always distinguishing your publications, when made up at the end of the year, by the date of the year rather than by the number of the annual volumes which have been published since its commencement. And if you always refer to them by that mode of designation, it will be found equally convenient with the usual manner of reference, and free from its inconveniences. I remain, &c.

VIMAND.

In compliance with the suggestion of our correspondent we shall adopt, for the future, the mode of reference he recommends; and therefore request our correspondents, in the references they make to the Christian Observer of a former year, to state only the year in which it was published. Those of our friends, who have not yet bound up their former numbers, will be pleased to give directions to their bookbinder to pay attention to this circumstance.

To the Editor of the Christian Observer.

STATE OF THE ENEMY'S PREPARATIONS.

A WORK has recently been published, entitled, "The experienced Officer," being a translation of the instructions of General Wimpffen to his sons, by Lieutenant Colonel Macdonald, of the first battalion of Cinque Port Volunteers. In an introduction to this work, the translator has inserted, what he calls, an "AUTHENTIC STATE of the preparations of the enemy," on the 15th April 1804. As the residence of that gentleman at Dover seems to afford him easy means of intelligence, and as his general respectability entitles his statements to considerable attention, I beg leave to transcribe, for the information of your readers, the passage to which I allude. S. L.

"The translator has positive and direct information received from the blockading station off the three Boulogne harbours, and *deduced from the log-books* of the blockading squadron, that thirteen hundred and thirty gunboats, or carrying-boats, have entered Boulogne since the commencement of the blockade; that fifty have entered Ambleteuse harbour: and that there are thirty at Wimille. It is perfectly understood that there were three hundred boats at Boulogne when the blockade was formed, one hundred and twenty are reckoned to have been built in the three harbours, this gives the aggregate

number, *at this moment*, at *eighteen hundred and thirty*. Allowing three hundred and thirty for carrying ammunition, a field train, camp equipage, horses, or for hospital boats, we have one thousand five hundred for conveying troops. From the ascertained capacity of the captured gun-boats, each will carry, with ease, one hundred men; and therefore, the one thousand five hundred will carry one hundred and fifty thousand. The grand attempt will not be made till there may be two thousand carrying-boats, which will endeavour, by *rowing in a dead calm*, to land two hundred thousand men on two succeeding days. We repeat it, the object is the *Capital*, by forced marches, and *Dover* by a coup de main, to form a convenient depôt, and receiving harbour. The boats are not capable of attempting any distant point; therefore, *the nearest point practicable* is that intended to land on. The boats on this coast, forty feet by ten nearly, manned by fifteen men to manage the boat, and work a carronade, are not, *by any means*, adequate to oppose the French flotilla effectually. *Gun-boats* and *gun-brigs furnished with sweeps* are the *proper description*. *By exertion*, there is *still* time to take such up, and fit them out. When these statements are made, we hear of four hundred thousand volunteers. Three-fourths of them would not have time to leave their homes, before the fate of the empire was decided. We wish not to create false alarms, or to produce despondency in the public mind. We state facts of a stubborn description. It is not by concealing the extent of the danger, but by exposing it fully, that timely measures are adopted, by land, and sea *particularly*, to avert its consequences. It is the duty of every well-wisher of his country to bring forward facts calculated to invigorate public exertion, on which alone we can depend at an eventful period, when Europe lies prostrate at the feet of France."

REVIEW OF NEW PUBLICATIONS.

CLXV. *Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix addressed to the Hebrew Nation.* By GRANVILLE SHARP. London, Vernor and Hood, 12mo. 1804. First Tract 65 pp. Second Tract 106 pp. Third Tract 32 pp. Appendix 146 pp. Index 38 pp.

THE well earned laurels of Mr. Sharp in the field of Grecian criticism, will not be tarnished by his present achievements in that of the Hebrew. The first of these valuable treatises has for its object to reduce that curious phenomenon of the Hebrew language, the conversive vau, to some definite rules—an attempt, which, he justly laments, has been accomplished by no grammarians that have fallen in his way, either ancient or modern.

After remarking (p. 11) the necessity of the two following observations concerning Hebrew sentences—"1st. That the verses of the *Hebrew scriptures*, from period to period, do frequently contain *more sentences than one*, sometimes even two or three sentences. And 2dly, That sometimes, on the contrary, one *sentence*, *paragraph*, or *sentiment*, is obviously extended throughout several adjoining verses:"—our author proceeds (p. 13) to lay down his first rule.

That ו *prefixed to future tenses converts them into perfect, and prefixed to perfect tenses converts them into future, regularly and in every case, which does not fall under one or other of the four following general exceptions:* one only instance of irregularity or particular exception being discoverable, which yet may fairly be attributed to poetical license.

When it is only known that exceptions to a general rule exist, but those exceptions are incapable of an accurate description, the whole subject remains in its original obscurity. Mr. Sharp has endeavoured to remove this obscurity respecting the above-mentioned rule, by ascertaining, by describing, and correctly defining the general exceptions which limit its influence. They are set down as a continuation of the rules, the first general exception being the second rule.

Rule II. The ו is not conversive, when one or more identical tenses follow a verb of the same tense without a ו prefixed: the perfect is not always influenced by this exception.

Rule III. The prefixed ו does not convert any verb in the imperative mood, nor any verb or verbs in the future tense, following an imperative mood: the perfect is exempt from this exception.

Rule IV. The conversive ו does not affect any future or present tenses after an interrogation: the perfect is exempt from this exception likewise.

Rule V. This rule is borrowed by Mr. Sharp from Rabbi Elias, and is thus expressed:—"'If a *future* tense put for a præterperfect tense' (which must be by having a prefixed ו) 'precedes a *preter tense*,' (having also a prefixed ו,) 'the latter is [merely] copulative.'" Vide pp. 13—17.

All these rules relate to single sentences only.

The remainder of this tract consists of examples of each of these rules in order.

Of the first and fundamental rule, the examples adduced are very numerous, and Mr. Sharp does not hesitate to affirm, that the converted tenses are much more frequently used than the proper ones, (p. 19); insomuch that this peculiarity may justly be considered as a proper idiom of the language, p. 23. Our author's version of ויחי, Gen. ix. 13, in the perfect tense, is confirmed by those of Ainsworth and Rosenmüller. The Septuagint, however, render it in the present, and the Vulgate in the future tense. The second rule is confirmed by examples, pp. 24—26; the third by a still larger number, pp. 27—39; the fourth with sufficient evidence, pp. 39—45. The fifth, which contains an interesting discussion of Ezekiel xxxvii, is established by as many examples as could be expected of so extraordinary a grammatical construction.

The subject of this treatise, the conversive power of the prefixed ו, is, perhaps, the most curious phenomenon in human language, and one which is least capable of a philosophical and satisfactory solution. The attempt of Parkhurst accounts for but one part of the peculiarity, and cannot, therefore, be admitted as any solution at all. "When the connected particle ו, *and*," (says he) "is prefixed to a word in the *future* tense, that verb signifies future in respect to the time *of* (not the time *in*) which the historian is writing, or the person speaking, as Gen. i. 1. *The Aleim* ברא *created the heavens and the earth*, ver. 2. ויאמר, *and then the Aleim said*," &c. Methodical Heb. Grammar, prefixed to his Lexicon, p. 15.

The rationale of the conversive vau, is worthy of a philosophical investigation.

The next tract of this able critic professes to give an account of some other peculiarities in the Hebrew tongue, seven in number, the three first of which are instances of elliptical construction.

1st. "When a *pronoun*, or a *participle*, or a noun with a *pronominal adjective* annexed to it, precedes another noun, if no *verb* is expressed between them, the *auxiliary verb* in the *present* tense must be *understood* between them in the text, and must be expressly added in translations." p. 5. This construction, which is not peculiar to the Hebrew language, was easily to be established.

2nd. The understanding of other words necessary to complete the sentence. This is common to all languages.

3rd. After a negative in the beginning of a sentence, the repetition of it is frequently to be understood, although not expressed. Ps. ix. 19. Ps. lxxv. 6. and Ps. xci. 5, 6, are decisive instances of this peculiar construction. When the ו is inserted where the negative is understood, it must be translated *neither*. p. 14. contains a curious instance of an ellipsis of the effect of ו conversive, which is understood. In p. 16, are to be found two instances of the supposed *retrospective influence* of the ו. This we feel some reluctance to admit. The instances occur in p. 14, 17 and 19. We are more disposed to avail ourselves of the help of MSS.; and before תמחה in the first of these verses one of Dr. Kennicott's MSS., No. 166, inserts

ו; as likewise in the other verse, where No. 76 reads ויעש for עשי. Three other MSS. read ועשי.

4th. The fourth particularity is expressed thus—"In the opinion of some learned translators, a *future* tense is sometimes used for the *present* tense; and sometimes, but not so often, for the *perfect* tense." p. 17. For this construction, however, although several instances of it occur, Mr. Sharp professes not to have been able to trace out any *rule of syntax*." p. 21.

The remaining particularities are more important.

5th. The expression of the genitive case of nouns by mere position. To this particularity, which so generally obtains in the Hebrew Scriptures, there are, however, seven exceptions: but these are so accurately defined, that they produce no uncertainty or embarrassment. In this part of the work the reader will meet with some important inferences respecting certain prophecies and the divinity of our blessed Saviour,—an object which, to the honour of Mr. Sharp, we observe he never overlooks.

6th. This was the original place of the discussion concerning the conversive vau, which is more elaborately pursued in the first tract or letter.

7th. Here Mr. Sharp vindicates to the Hebrew language a regular binoni or present tense, which may be known by the nominative preceding the verb in kal. Of this rule there are three modifications, and one general exception, which occupies the remainder of the tract from p. 98.

The third tract in this valuable little volume attempts to settle the pronunciation of the Hebrew vowel letters. The masoretic points are now sufficiently exploded, and the Hebrew alphabet is proved to contain its proper proportion of vowels. See Walton, Prol. iii. de Ling. Heb. § 49. Mr. Sharp does not pretend to ascertain with precision the real pronunciation of the Hebrew tongue; but, by the fair application of etymology, to render the utterance or sound of the language more regular and intelligible, when appropriated without variation to the several vocal letters of the Hebrew alphabet, p. 6. And we confess, that, on so dark and desperate a subject, etymology appears to be the most hopeful instrument that can be applied.

From a considerable number of very evident derivations, it appears that א was sounded like the English *a*, both long and short, but at the beginning of words in general like the short *e*; that ה was pronounced like *e* long; that י had the sound of *i* long, except when placed at the beginning of words, it was sounded as the consonant *j*; and that ו was pronounced like *u* long, *u* short, *o* long, *ou*, and the Greek letters ϑ, ω, and ο. That the ע was universally, or even generally, pronounced like *o* long, we are not so clear. We have examined the first chapter of Genesis in the Hexapla of Origen, in the second column of which he gives the pronunciation in Greek letters of the Hebrew, which occupies the first column; and there we find the sound of ע uniformly expressed by the Greek α or ε. The only exception is עע, which is turned into 'οφ. The known pronunciation of עברים, the national appellation of the Jews, is a confirmation of this doubt; nor has our author concealed it from his readers. See pp. 8, 9, 10, note.

That the Jews themselves are not agreed in the pronunciation of their own language is proved p. 30: but our author probably errs on the side of charity, when he acquits them of "any *wilful* alterations or corruptions in the *words* of the sacred text itself. This was once the opinion of the great Kennicott; but five and twenty years experience convinced him of the contrary; and the arguments which he has produced in support of the charge against the Jews of the wilful corruption of their scriptures, are too decisive to be withstood. See the Diss. Gen. prefixed to his Bible, pp. 27—43. See likewise Whitaker's Origin of Arianism, pp. 302—317.

Our opinion of this work is sufficiently evident from what we have already said; and we have no doubt

that our readers, with us, will rejoice that, in these times especially, the talents of a learned layman are so well employed. We shall now proceed to the Appendix.

The respectable author states, that while he was occupied in searching the Hebrew Bible for examples of the rules laid down in the preceding tracts, many of the examples which occurred "suggested (at the same time) ideas of infinitely more importance than the mere *grammatical* subject intended by the author." He proceeds—

"For it is very remarkable how frequently the examples of the several rules, which occurred in searching for them, were equally demonstrative of an object of much higher consideration, and more especially to the nation of the *Jews*, than the *grammatical* topic for which they were purposely selected; as if an instruction in the mere syntax of the *Hebrew* scriptures was providentially connected with the highest and most important *national interest* of the *Hebrew* nation!" (p. 6.)

Mr. Sharp, having expressed an anxious and becoming solicitude for the welfare of the Hebrews, invites their attention to what he justly represents as "the great and principal object of *divine revelation*, viz. the promised *Messiah of the Jews*, and the absolute necessity of a perfect obedience by *all mankind* (not only as *individuals*, but also in their *national* capacities, as states, kingdoms, and governments) to his prevailing kingdom of *righteousness*." pp. 15, 16. His claim to their attention upon this subject he founds, not on any precarious or unauthorized opinion, but upon the *plain grammatical construction* of their own scriptures. Ib. Of these scriptures (the New as well as the Old Testament, both being written by Israelites,) he considers them as the just proprietors, and as trustees for all other nations; and therefore peculiarly bound to attend to the present awful *signs of the times*, and inquire into the meaning of the sacred oracles upon the important subject above-mentioned. p. 20.

The approaching dissolution of the Turkish power, which Mr. Sharpe supposes, particularly on the foundation of St. John's prophecy, is to make way for the future millennium, or reign of martyrs, and the consequent restoration of the Jews, he represents as one of the awful *signs of the times* which more particularly prompted his present address. The appeal to the Jews, as the original persecutors of the disciples of the Messiah, and as having entailed upon themselves and their descendants a national responsibility for blood, is peculiarly striking. See pp. 48—50.

Our author then examines and urges other prophecies, more properly Hebrew, particularly those of Daniel. pp. 51, &c.

Upon Mr. Sharp's interpretation of the prophetic scriptures, which, in the main, is evident and incontrovertible, it would be easy to make many observations, or to tread in the footsteps of Mede, or Newton, or Lowman, or Kett. But we decline the mysterious subject for want of sufficient wisdom, as Whitby professes concerning himself.

From p. 74 to 85 this work contains a curious account of a solemn council of the Jews assembled in the plains of Buda, in Hungary, to examine the scriptures concerning Christ, A. D. 1650. But it was rendered frustrate by the representation which the Roman Catholics, who were present, gave of the Christian religion.* To prevent any similar failure in any future council of the same sort, Mr. Sharp directs that the Jews "should previously examine, as *private individuals*, some of the leading intimations in the *Hebrew* scriptures concerning the preexistent dignity of that Messiah whom they expect." p. 86. The remainder of this tract is accordingly employed in explaining many passages in the Old Testament relative to this important subject. The grammatical construction established in the foregoing tracts is here illustrated, as the instances occur. This part of the work will be peculiarly interesting both to

* We should be obliged to any of our correspondents, who may be well acquainted with the history of that period, to furnish us with evidence of the real occurrence of this council.

the Christian and the Biblical scholar —characters which we always wish to see united.

CLXVI. *The Opportunity: or, Reasons for an immediate Alliance with St. Domingo.* By the Author of "THE CRISIS OF THE SUGAR COLONIES."* London, Hatchard. 1804. 8vo. pp. 156.

IN every page of the present pamphlet the author displays the same acute and penetrating mind, the same vigorous understanding, and the same intimate acquaintance with the subject he has undertaken to discuss, which have already obtained for him so large a share of the public attention. His conceptions are bold and comprehensive; his argumentation forcible and impressive; and his eloquence, though not uniformly chaste, manly and energetic. But his highest praise, in our estimation, is the purity and elevation of his principles. In assuming the character of the political economist, he does not, like too many of his contemporaries, lose sight of those rules of moral rectitude which christianity prescribes, neither does he forget that "verily there is a God who judgeth the earth."

In the commencement of his pamphlet, the author adverts to the facts which he had advanced in "the Crisis," and to the reasoning which he had grounded upon them, shews that that work had proved, for the most part, a history by anticipation of the recent events in St. Domingo.

"In delineating," observes our author, "the peculiar objects, both physical and moral, by which the restitution of private slavery, the Consul's true purpose, would be opposed, it was found necessary to adduce facts relative to colonial slavery, of which the true nature was generally misconceived in Europe; and here, to some minds celebrated for political knowledge in general, as well as to many ordinary readers, the author's premises, as he has reason to believe, appeared not less questionable than his conclusions: yet, reasoning from these premises, he inferred with much confidence the high probability of events which have since actually occurred in St. Domingo, extraordinary and wonderful though those events have appeared to the European public. The harsh and unparalleled nature of West India bondage in general, and those distinguishing features of that state which were delineated in the Crisis, were the very corner stones, and foundation walls, upon the solidity of which the whole structure of the argument depended.

"From the terrible peculiarities of that state, and from these alone, it was inferred, that the negroes of St. Domingo would never submit to it again; for it was admitted, that to any yoke known elsewhere by the name of slavery, the gigantic power, the relentless vengeance, the craft, and violence of the French government, might probably be able to enforce submission. Political, and even personal freedom had been completely overthrown in many parts of Europe; and there was nothing in the air of the Antilles to make the spirit of liberty there more vigorous, or less tameable by the terror of the sword; but it was predicted that negro freedom would be found invincible in St. Domingo, because the horrors of the state opposed to it were experimentally known to its defenders; and because they were of that intolerable kind which the author endeavoured to describe. He foresaw the true though strange issue of the unequal contest between the colossal republic of France, and the negroes of a West India island, only because he clearly understood the nature of the practical question in dispute.

"The great local and personal advantages which favoured the cause of freedom in that climate, were not overlooked or concealed—on the contrary, they were fully explained and relied upon† as necessary means; but the vital and indomitable principle, which could alone give life and efficacy to those means of resistance, was an aversion to the former yoke not to be overcome; an antipathy more powerful, than all the terrors that despotism could oppose to it, more stimulating than any passion or appetite that could plead for submission, and more obstinate than the love of life itself.

"Upon these premises and these calculations, it was foretold early in march, 1802, that the issue of the French expedition would be such as, to the astonishment of Europe, it has ultimately proved—disappointment to the views of the Consul, and a triumph to his sable opponents." (p. 3—5.)

The author then proceeds, at great length, to shew that the government of this country is bound, by every consideration of national policy and justifiable self-defence, to acknowledge, without delay, the liberty of the negroes of St. Domingo; and to enter into fœderal engagements with them as a sovereign and independent people: and further, not only to grant, but, if necessary, to volunteer a guarantee of their independency against the Republic of France. The arguments employed to support this proposition, have satisfied our

* Reviewed in our number for May, 1802, p. 307.

† Crisis, p. 58 to 69.

minds that no measure less decisive than that which he recommends will secure to us either the future commerce of that island, or the other important advantages which its amity is likely to produce; nor guard our colonies so effectually from the evils of various kinds which threaten them.

In the remaining part of the pamphlet, the author labours with success to vindicate the character of the African race from the false reports, and calumnious representations of their oppressors; and to prove that the expectation which has been entertained of the disunion and retrogression of the infant negro republic, has no fair support either from past experience, or from the peculiar circumstances of the case. He likewise adverts to the enormous aggravation of human misery, and of national guilt, which is likely to flow from the acquisition of Trinidad, and the conquest of Dutch Guiana, as well as to the waste of British life, the dissipation of British capital, and the injury to the old British colonies, which must thereby be almost inevitably produced. This part of the work, no less than that which precedes it, is well worthy the attention of statesmen.

We will close our review with a few extracts from the conclusion of this pamphlet.

"There is a subject, a most momentous and opprobrious one, which stands not indeed in any necessary connection with my argument, but upon which when recommending measures of West Indian policy, it is impossible not to reflect, and would be criminal to be silent.

"*The Slave Trade!* How does that dreadful name dishearten the patriot hopes of an Englishman, who knows its horrors, and who has seen its pernicious effects! Could I forget, or doubt, that, 'Verily, and indeed, there is a God who governs the earth;' I still could not sincerely hold forth the hope of a result finally beneficial to my country, from the measure recommended in these sheets, or from any other scheme of policy however wise, while that pestilent iniquity is cherished. It would be like promising prosperity to a prodigal, from arrangements of domestic economy, while he refused to forsake the gaming-table or the race course; or health to a dropsical drunkard from medicine, while he persisted in the nightly debauch.

"Yet I see my country still given up without remorse to the unbridled career of slave trading speculators. As if amorous of guilt and of ruin, we plunge deeper every day into that gulph of African blood.

"Happy had it been, perhaps, if the veil of public ignorance, which for ages covered the deformities of that hideous commerce, had never been withdrawn; for the monster instead of being cut off, as the first burst of honest indignation promised, has been more fondly nourished than before; and fattened with fuller meals of misery and murder, into far more than his pristine dimensions. While the flagitous wickedness of the trade was exposed by the abolitionists, its gainful effects were blazoned by its defenders; and the purblind avarice of the country was so strongly excited, that the man-merchant in an apparent defeat, obtained an actual triumph; a triumph over national humanity; and let me add, over all the moral decencies of legislative character." (p. 139, 140.)

"A momentary compunction was indeed excited in our senate, as well as in the country at large; but its effect has been only to display in the foul relapse, and enormous extension of the crime, the low state of our public morals; and the fatal tendency of that vile principle of expediency, upon which immediate reformation was withheld." (p. 140.)

"If then," he adds, "as these measures" (viz. the encouragements of speculations in Trinidad and Guiana) "unhappily seem to threaten, the old maxims are still to prevail—if we are still, with insatiable avidity, to prosecute the Slave Trade, to every extent, and in every direction, to which the spirit of gambling speculation may invite—if to this end, we are to open new lands, plant new colonies, and manure with British capital and credit, every foreign and rival soil between the tropics, where slave buyers can be found—If I say we are to persist in this infatuated and atrocious career; the advice which I have taken all this trouble to support is certainly not worth your attention.

"In that case, it matters little whether you avert from our sugar colonies the evils which menace them from St. Domingo; for mischiefs more surely destructive are ripening in those new fields of blood; and will soon be wafted by the wings of the trade wind upon them. It will profit us little in that case, to rescue our army from the hospitals of Jamaica; for graves sufficiently wide to contain the whole of it, are opening in Trinidada and Guiana. It will be a fruitless work to stop by a wise policy the course of revolution at one end of the Charibbean Chain, for its electric shock will soon be transmitted from the other.

"Nor is it necessary, as far as the welfare of our old colonies is concerned, to suppose, that the sudden introduction of another hundred thousand of Africans into those settlements, will produce in speedy insurrection its natural effect. The rivalship of those colonies, should they prosper, will be certain ruin

to the old British planter, and destruction to his slaves.*

"But, abstaining from the further consideration of these natural consequences of the Slave Trade, and omitting to state its obvious incompatibility with that permanent friendship which I would advise you to cultivate with the people of St. Domingo; let me avow, before I conclude, the influence of still higher motives. Yes, Sir! however it may revolt the prejudices of many who regard the raising our eyes beyond second causes, as no part of political wisdom, I will freely confess, that I can hope no good result from the measure here recommended, or from any other precautions of national prudence, while we continue to defy the justice of Omnipotence, by the horrible iniquities of the Slave Trade.

"I know the unequalled miseries inflicted upon myriads of the children of Adam, by that commerce; I know the horrors of the system which it feeds and perpetuates; I believe that, there is a righteous governor of the earth; and therefore I dare not hope well of the fortunes of my country, while she stands with an impious obduracy, between the mercy of God, and the deliverance of Africa.

"Nor are there symptoms wanting, which appear to develop a providential plan, for the relief of that much injured race, and the punishment of their oppressors.

"In the wonderful events and coincidences which have planted, fostered, and defended, the liberty of St. Domingo, I seem to see that hand by which the fates of men and nations are directed. I seem to see it, in that strange train of public evils, which, since the first blaze of light revealed the full guilt of the Slave Trade, and since we rejected the loud call for reformation, have chastized our national obduracy. I seem to see it, in the dark clouds which now menace the domestic security, the idolised wealth, the happiness, and even the liberty and independency, of my country.

"For that Satanic mind which is now suffered to sway the destiny of Europe, few are more inclined, in a natural view, than myself, to mingle contempt with abhorrence; but when I consider what instruments the Almighty has sometimes been pleased to employ in purposes of national vengeance, and when I think of the Slave Trade, I cannot wholly despise the menaces of our haughty enemy, even upon British ground. I can only exclaim—

"————Non me tua fervida terrent
"Dicta, Ferox: Dii me terrent, et Jupiter hostis." (p. 144—148.)

* "The author regrets that he must here abstain from the discussion of a most important topic. It might be demonstrated, from premises which even the West Indian Comittee would admit, that the planters of the old islands must be ruined, if the settlement of the cheap lands in these colonies, is further to be encouraged or allowed: and it is a plain corollary from this proposition, that slaves bound by mortgages to the soil, as the negroes in the islands almost universally are, must be gradually worked down and destroyed, in the fruitless but necessary attempt, to keep down by parsimony and exertion the interest of the growing incumbrances."

CLXVII. *Vindiciæ Ecclesiæ Anglicanæ, in which some of the false Reasonings, incorrect Statements, and palpable Misrepresentations, in a publication entitled, "The True Churchmen ascertained," by John Overton, A.B. are pointed out.* By the Rev. CHARLES DAUBENY, Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "A Guide to the Church." London, Rivingtons. 1803. pp. 471.

DEEPLY interested as we are in the prosperity of the Church of Christ, it is impossible that we should not anxiously watch the progress of those controversies, which, either from their nature, or from the importance attached to them by the contending parties, materially affect the interests of religion. We cannot view these theological conflicts with the cold apathy of some of our critical competitors: still less do we find ourselves disposed, after the example of others, furiously to rush into the combat as the bigoted upholders of a party. Some articles of faith, indeed, are so essential to the very existence of true religion, that not to assert them would be to undermine the very foundations of christianity. In defence of these we shall ever contend with all our strength, from a firm conviction, that they are necessary to the salvation of the soul. Other points there are on which christians may differ, and yet preserve "the unity of the spirit in the bond of peace;" mutually bearing and forbearing, affectionately respecting and loving each other. The systems of Calvin and Arminius, for example, have been, and still are, respectively adopted by men of the greatest wisdom and piety who profess to derive their opinions from the word of God, without occasioning any interruption of brotherly love or friendly communication. THE CHRISTIAN OBSERVER anxiously desires to see peace established between the supporters of these two systems, on the firm basis of a regard for the "same Lord," producing, by the influence of the same

spirit, faith, hope, and charity: *Hic labor, hoc opus est.* And although, were we to judge by the language and temper of too many who publish their sentiments on the points involved in this controversy, all hope of reconciliation would speedily vanish; yet there are others, and we trust the number is not small, whose hearts, while their speculative opinions occasionally differ, unequivocally unite in the participation of the same sacraments, the same services, and the same spiritual privileges in the same established church. To these *we* look with peculiar hope and satisfaction as a description of christians the best calculated to heal our breaches; to counteract the mischiefs of heresy and schism; to moderate the turbulence of bigotry, prejudice, malevolence, and error; and thus to build up the walls of our spiritual Jerusalem on the surest and most abiding foundation.

Before we proceed to any remarks on the body of Mr. Daubeny's work, we cannot refrain from expressing our concern that the author should have prefixed to it so very objectionable a title. The practice once so much adopted by theological combatants, of endeavouring to excite a prejudice in the mind of the reader, by filling the title page with unqualified assertions expressive of the author's own opinion of the weakness or unfairness of his adversary, has, for the most part, been long happily exploded; and although, in some few instances, we have lately seen the adoption of this very exceptionable method of assailing an antagonist, yet we did not expect from Mr. Daubeny's pen the encouragement of a practice so utterly destructive of the very first principles of candour and equity in the management of controversy. To use Mr. Daubeny's own words (p. vii.) it is literally "prejudging a cause which remains to be tried," and argues an overconfident presumption in an author's mind, that his own arguments are unanswerable, and his victory not to be disputed: a conclusion which, even admitting that it were just, ought not to have been anticipated by the author, but have been left to the reader's judgment, *after* a perusal of the work. Mr. Daubeny's own remark in the latter part of p. vi. is, in this instance, applicable to himself. We lay the more stress upon this point, because we dread the precedent for a mode of attack which can answer no end but that of irritating without producing conviction; and of exciting a popular prejudice against an individual far more extensively than the means of ascertaining the justice of its application can ever be expected to reach. In the present case, the character of Mr. Overton, not only as an author, but as a man of integrity, is exposed, through the medium of a newspaper advertisement, to the contempt of many who are neither able nor willing, by actual examination, to judge how far Mr. Daubeny has proved him to be deserving of such treatment: a proceeding which certainly is not very consistent with the intention professed in the present publication, of endeavouring to do Mr. Overton "all possible justice."

From the title page we gladly turn to the sentiments on the subject of mutual forbearance and candour expressed in the introductory chapter, and earnestly recommend them to the notice of every disputant on both sides of the controversy.

"When it is considered, that whilst there may be diversities of opinions on some religious subjects, the same christian spirit should universally prevail, it will be concluded, that it ought to be the endeavour of all christians to draw as near to each other as may be in all controverted points; that the bond of peace between them may be preserved as unbroken as possible."—"But the misfortune is that zeal and charity do not go together so often as they ought. The infirmity of the man is too apt to encroach upon the charity of the christian; when this is the case, controversialists, forgetting that they are all brethren of the same Lord, are apt to push each other into extremes into which they never meant to be carried; and thus, by widening as it were the distance between themselves, render those differences of opinion irreconcilable, which sound reasoning and temperate discussion, in many cases, would prove to have been more imaginary than real." (p. ii. iii.) "I trust," adds Mr. Daubeny soon after, "that the spirit of these preliminary remarks will so transfuse itself into the observations I may have to make on Mr. Overton's book, as to secure me from being condemned out of my own mouth."

Again, after expressing a persuasion that the supposed differences of opi-

nion,on the essential doctrines of christianity, between Mr. Overton and himself, will not appear so irreconcilable as he (Mr. Overton) has represented them; he observes,

"Mr. Overton may depend upon it, I shall not consider myself justified in any attempt to sink his character in the world, by representing him in any other light than that in which every christian minister would wish to see his brother, as zealous for the honour of that master in whose service he is engaged." (p. xi.)

Many of Mr. Daubeny's readers will perceive, in the course of the volume, some deviations from the spirit of these professions.

It will be necessary to consider Mr. Daubeny's book in three points of view, inasmuch as he, in fact, undertakes a three-fold subject of defence: that of himself and his own writings from the attacks of Mr. Overton; that of a large body of the clergy, who appear to be implicated by Mr. Overton as opposers or corrupters of the doctrines of the Church of England; and that of the established church herself, not only from the imputation of being founded on principles exclusively Calvinistic, but of even admitting and tolerating a Calvinistic interpretation of her articles and liturgy, in common with that which is usually called Arminian or Anti-calvinistic. To us Mr. Daubeny seems to have been more successful in the first article of defence than the second, and in the second than the third. He has certainly much more clearly made it appear, that Mr. Overton has, in some instances, misconceived the design and tendency of his own writings, and has inconsiderately classed him with authors whose principles he disavows; than that many of the clergy have not, both in the pulpit and from the press, professed doctrines which can, in no way, be reconciled with the articles of the Church of England. But in endeavouring to establish his favcurite idea that our *original* reformers, both before and after the reign of Mary, were not only Anti-calvinists themselves, but designedly meant to *exclude* a Calvinistic interpretation of the articles and liturgy, Mr. Daubeny appears to us to have been led into much error by viewing the question,through an imperfect, partial, and prejudiced medium. If the question were, whether an Anti-calvinist may not conscientiously subscribe to the articles and use the liturgy, *we* should not be found among the number of those who differ from Mr. Daubeny; but when the general tenour of his book is to prove, that the Calvinistic system, as represented by Mr. Overton, is irreconcilable with the language of the church, and therefore that the subscription of a Calvinist cannot be vindicated, we must entirely dissent from his conclusion. Indeed we are at a loss to reconcile the strong and unqualified imputation of absurdity and anti-scriptural doctrine, with which he so frequently charges the Calvinistic system, with the following passages in the present work:

"The peculiarities of Calvinism do not belong to the essence of christianity; they are not necessary catholic verities, but merely matters of opinion in which a man may err, or be ignorant, without danger to his soul."—"In the number of those who have held them, and those who have held them not, are to be found some of the most spiritual members of the church. Calvinism, therefore, may be considered as containing opinions, with respect to which the best of christians may be allowed to differ without any forfeiture of their christian character, provided they break not the bond of charity in so doing."—"Why may not our hearts be united though our heads do differ? and, above all, why do we not as christians forbear all capital censures either way; which must needs involve many holy souls, many catholic bishops of the ancient church, many learned and godly doctors of our own; all of whom have differed in their opinions on these points, at the same time that they have been closely united in their affections?" (pp. xii. xiii.)

To the truth of these sentiments we cordially assent; and we *much* admire the manner in which Mr. Daubeny has expressed them. But if Calvinism be really such a hateful, heterodox, and unscriptural system as he elsewhere represents it to be, how can it be maintained, tolerated, or respected, without an entire surrender of christian faithfulness and consistency? Ought it not like the Arian and Pelagian heresies to be condemned as untenable by any sound member of the church? We find it difficult to conceive how

any one can be entitled to the character of one of "the most spiritual members of the church," whose religious creed Mr. Daubeny expressly calls "a system of nonsense," "an artifice of the devil," "a doctrine which carries its own condemnation upon the face of it," "making God a tyrant,*" &c. (p. 141.) We shall, however, have occasion to enlarge more fully on this point hereafter.

We observed in our review of Mr. Overton's book, that we disapproved of his too promiscuously classing together divines who entertain sentiments exceedingly distinct from each other, and to whom the justice of his remarks therefore becomes applicable in very different degrees. But if Mr. Overton's mode of attack has been too indiscriminate, Mr. Daubeny's defence has been no less so; for, in the present publication he appears to be not only the advocate of his own cause, but of many other writers whose departure from sound doctrine is fully ascertained by Mr. Overton's quotations, and would equally appear were their writings to be contrasted with those of Mr. Daubeny himself.

In the first chapter Mr. Daubney complains of the charge advanced by Mr. Overton of his having represented certain of the regular clergy as "preachers of absolute decrees, predestination, election, and faith without works:" whereas Mr. Daubeny maintains, that these expressions were applied exclusively to *sectaries*. We agree with him that in the particular quotations which are *here* alluded to, he does not appear as the assailant of his *regular brethren*; thus far, therefore, Mr. Daubeny's defence of himself may be considered as fair and conclusive.

The next subject introduced in this chapter is one of more general importance. Mr. Overton has collected a large body of evidence to prove, that a most unhappy difference of opinion exists amongst the clergy, with respect to the nature and design of the thirty-nine articles, and the principle on which subscription is required. This was a point which called for a strict examination, and which deserved to be attentively considered; but Mr. Daubeny does not appear to us to have done sufficient justice either to the state of the fact itself, or to the manner in which Mr. Overton has treated it; and after a careful comparison of the two writers we are inclined to think that Mr. Overton has appreciated the magnitude and extent of the evil complained of more justly than his opponent. Mr. Daubeny, as we conceive, has fallen into a double mistake with respect to Mr. Overton's remarks on the subject of subscription: 1st. In supposing that he charges all the clergy, who do not adopt the Calvinistic interpretation, with the crime of wilfully dishonest subscription; and 2ndly. in supposing that Mr. Overton particularly implicates Mr. Daubeny in this part of his animadversions. Mr. D. can scarcely be ignorant of the widely extended influence of the writings of those divines, who, as he himself acknowledges, (p. 35,) "appear to have written loosely and unjustifiably on the subject of subscription." It is well known, that some of them are read, quoted, approved, and their opinions, in a variety of instances, adopted, by a much larger portion of the clergy than Mr. Daubeny seems willing to admit. The manifest existence of this evil and its effects on the state of religion in the established church, were of too much importance to be slightly passed over in Mr. Overton's work. He ought, however, to have made a more distinct exception in favour of those divines whom it would appear, from the general tenour of this very chapter, he did not intend to include in his general censure: we mean those who conscientiously think that the plain and grammatical interpretation of the articles is Anti-calvinistic; and who so far from adopting the loose and incautious sentiments of the authors in question, do "no more approve of their writings in this respect than Mr. Overton himself." Mr. Daubeny's misapprehension might thus, perhaps, have been obviated.

Mr. Daubeny seems to think, be-

* See Overton, p. 91. and Daubeny, p. 141.

cause Mr. Overton has placed his name in the title page of his book as one of those authors whose writings have given birth to the "Apology," that, therefore, he is implicated in every point discussed in the course of Mr. Overton's work: but this, we apprehend, is not the case. We wish, indeed, that Mr. Overton had been more express in marking exceptions to the charge of a loose and equivocal mode of subscription; but as Mr. Daubeny's name does not appear among the authors quoted on this subject, he ought not to conceive himself personally affected by what is said upon it. He is only introduced as disapproving of any extensive censure of the clergy, on the ground of their having departed from the principles of the reformation: a censure, however, in which Mr. Overton has proved, that many most respectable writers, whose attachment to the church has never been disputed, have concurred.

Mr. Daubeny's principal error seems to be an assumption that Mr. O. in this chapter, meant to maintain that every clergyman who does not subscribe to the articles, in the Calvinistic sense, cannot be an honest man: and that in bringing forward quotations from the charges of Bishops Secker, Porteus, Pretyman, Horsley, Horne, and Barrington, in favour of evangelical preaching, and to discountenance the prevalence of *mere* moral discourses, he meant to insinuate that these prelates had it exclusively in view to recommend the inculcation of those tenets which are peculiar to Calvinism. This, however, is so far from being the case, that Mr. Overton, though he is of opinion that our reformers adopted a Calvinistic interpretation of the articles, yet expresses his belief that "many sincere christians are prepared to join in the songs of heaven—in ascribing their whole salvation to God and the Lamb, and hold all the evangelical doctrines *essentially*, who yet disown the name of Calvinist. With those," he says, "we would by no means quarrel for the sake of a term which we only adopt in the want of one to express our sentiments more perfectly." The extracts from the charges of bishops, some of them avowed Anti-calvinists, are brought forward by Mr. Overton, not to support an exclusively Calvinistic mode of preaching, but to express a marked disapprobation of any departure from the evangelical tenour both of primitive and reformed christianity; and to exhort the clergy to pay the strictest attention to a conscientious, literal, and honest interpretation of the articles, without any species of evasion, subterfuge, or reserve. To us, therefore, Mr. Daubeny does not appear to have proved so much inconclusiveness in Mr. Overton's reasoning on this head as he imagines himself to have done. Both he and his opponent are advocates for a mode of preaching founded on a strict and grammatical construction of the articles; and they have each expressed opinions on this point, which are in direct opposition to those of the divines quoted by Mr. Overton, and of their numerous adherents; nor can we see any thing in Mr. Overton's work which leads us to conclude that he meant to implicate, in the censure of unsound churchmanship or unconscientious subscription, any one (whether nominally enlisted under the Arminian or Calvinistic banners) who from a heart-felt conviction of its importance, holds the doctrine of salvation by grace through faith in the Redeemer;* and who unequivocally believes, as Mr. Daubeny in his Lectures on the Church Catechism (p. 109) expresses it, that "man is to be saved by faith in the merits of a crucified Redeemer: but not by works of righteousness which he hath done;" that "he is to be saved by mercy from first to last." To do as much justice as possible on this point, to each of the contending parties, we think that Mr. Daubeny has vindicated himself from any injurious imputation which he *conceives* might attach to him from the apparent indiscriminateness of Mr. Overton's accusation: but we are also of opinion, that the main arguments which Mr. Overton has employed to prove the great prevalence of a laxity of principle in the interpretation and

* Overton, p. 97.

subscription of the thirty-nine articles, and the consequent deficiency of evangelical doctrine amongst many who ought to know better things, still remain valid and unshaken. We daily see and deplore the prevalence of latitudinarianism of sentiment on this important point: and if, on the one hand, Mr. Overton's language is too indiscriminate in its application; on the other hand, Mr. Daubeny's mode of reply must be considered as liable to a similar objection.

Mr. Daubeny, in his second chapter, enters at considerable length on the discussion of the real sense of the articles, and of the private opinions of our reformers and their immediate successors. Much historical matter is here introduced, and a very decisive opinion is advanced in direct opposition to Mr. Overton's conclusions on the subject.

Mr. Daubeny begins with a definition of Calvinism, observing that

"To terminate a dispute between parties on any given subject, an acknowledged standard of appeal must be set up, by which the matter is to be determined. But previously to the establishment of such a standard the disputants must be so far agreed, as to annex a certain precise definition to the subject which constitutes the ground of difference between them; that their readers may have it in their power to determine their own judgment on the case, by measuring the arguments on each side by the standard set up for the purpose." (p. 43.) "Under the term Calvinism, then," proceeds Mr. Daubeny, "it must be understood, are comprehended, not those evangelical doctrines which J. Calvin held in common with our reformers, but those peculiar tenets which may be considered as originating, in a great measure, with himself, and derived their chief authority from his writings."

This standard of appeal, however, Mr. Daubeny cannot be ignorant would not only be objected to by Mr. Overton, but by a great majority of those whom Mr. Daubeny would call Calvinists: for, however they may reverence the character and writings of Calvin in general, they do *not* acknowledge every opinion and assertion which he has advanced. On many points their views of scripture may harmonise with those delivered by that reformer; yet they no more consider themselves bound to maintain all his private opinions on the deep and mysterious subjects of predestination and grace, than Mr. Daubeny or any other divine, to whom the appellation of *Arminian* is usually applied, does to uphold every position contained in the writings of Arminius. The conclusions which are drawn from such a comparison will, therefore, frequently be fallacious.

We are surprised that Mr. Daubeny should have taken so much pains to identify the precise theological system of John Calvin, in all its parts and to its full extent, with that which Mr. Overton maintains, was intended to be established in the thirty-nine articles; for, admitting Mr. Overton to have failed in clearly and unambiguously defining his own views and those of his friends, yet he has said enough to shew that he did not consider the writings of Calvin as forming the standard of Church of England doctrines. What can be more express than the language of Mr. Overton on this point? "*Nothing is further* from our purpose, than to infer from what has been advanced in this section, that the precise theological system of John Calvin, in all its parts and to its full extent, was intended to be established in the thirty-nine articles to the exclusion of every milder sentiment. We think they have equally failed, who have attempted to shew this, whether the exaltation or degradation of the national confession has been their object. *To say the least*, our established forms do not teach directly several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the fall of Adam was the effect of a divine decree. They do not use the language it does, respecting the extent of Christ's redemption. They are silent concerning absolute reprobation, which is here taught expressly." Again—"They," viz. the authors of our established forms, "wished unequivocally to teach that man's salvation is wholly of grace, but that his perdition is of himself, and neither to make God the author of sin, nor man a mere machine, and unfit to be treated as a moral agent. *All beyond this they* have left to be resolved on the principle of human ignorance." And to those who object that between this system and the higher species of Cal-

vinism there is in reality no difference, Mr. Overton answers, "However that be, the Church is only responsible for the doctrines she *teaches expressly*, and not for the inferences and consequences which may be deduced from these doctrines by those who, perhaps, do not understand them, and which she probably may disavow." After this declaration, it seems surprising that Mr. Daubeny should represent Mr. Overton's system as the same with that of John Calvin. Mr. Overton, as we think, has given room for misapprehension, in the case of superficial readers, by the use he makes of the terms Calvinism and Calvinistic. But we should have expected that Mr. Daubeny, who seems to have read the work with attention, and whose understanding is sufficiently capable of comprehending still more subtle distinctions, would not be so far mislead by mere names as to see no difference between the opinions of John Overton and those of John Calvin.

The title of Calvinist was first affixed to our reformers, and the English Protestants of their time, by the Papists,* as a term of reproach. As such also it was at another period revived by one class of Protestants against another; and, at length, from long accustomed approbation, and for distinction's sake, those who held the doctrines of election and grace on principles more nearly agreeing with the writings of Calvin than with those of Arminius, were called Calvinists. The same is the case at present for want of a term more accurately to express the variations in religious opinions. But from none of these circumstances, in themselves rather accidental than designed, is any legitimate authority to be derived for setting up the writings of Calvin as an *acknowledged* standard of appeal by which to ascertain the sentiments of the modern Calvinists, or what they mean when they assert, that the Church of England is Calvinistic.† Mr. Daubeny strongly objects to ascertaining the tenets of the Church by the writings of any *individual*; and we do not see why he should make those of J. Calvin the standard of the doctrines of that portion of the members of the English Church, which adopts the *Anti-arminian* interpretation of the articles. It is a standard of appeal by which none ought to be tried, except those who profess to be guided by it, and these we believe to be few.‡

Admitting, however, for the sake of argument, that Mr. Overton's object was to establish John Calvin's system in all its extent, we should still think Mr. Daubeny's view of that system erroneous and defective. Indeed, many passages of his work, if fairly compared with the writings of Calvin, would shew that Mr. Daubeny has adopted an imperfect and, in some instances, false idea of those very theological opinions against which he professedly writes: a circumstance which may, in some measure, account for the unrelenting severity with which he has treated the writings of Calvin. Mr. Overton, we think, has not sufficiently considered the difficulty of ascertaining the sentiments of the modern Calvinists, or what they mean when they assert, that the Church of England is Calvinistic. Many of them, we believe, would *disown* the name, upon the very principle which ought to influence those who thus affix it to retract the appellation; namely, because such clergymen cannot assent to all the propositions of Calvin. Still, however, they are *called* Calvinists; since, as their accusers allege, the principles these divines adopt ultimately lead to Calvinism, as all the propositions of Calvin may be thence deduced. Thus is that golden rule—never to charge an adversary with what *you think* to be the consequence of his opinions—perpetually violated. Candour forces us to say, that the disputants, in this controversy on *both sides*, too often transgress this rule.

* This appears from several parts of Bishop Jewell's Defence of the Apology of the Church of England. p. 64, 152, 154, 198, 233, 550. Edition 1611.

† It may be proper here to remind the reader, that many of the learned and pious clergy, to whom the name of *Calvinist* is applied,

‡ Mr. Daubeny speaks of the tenets which he calls Calvinistic, "as originating in a great measure with himself;" viz. Calvin. This is clearly a misapprehension: Calvin was, for the most part, only the asserter of opinions which had, for upwards of a thousand years before his time, been in *express* terms maintained by a considerable number of writers of the Christian Church, as well before the rise of the papacy as during its continuance. Many of those opinions, which are usually called Calvinistic, appear in the works of Austin, Hilary, Prosper, Fulgentius, and other fathers of the primitive church, who handled the Pelagian controversies: and most, if not all of them, in those of the Waldenses, of Gottescalcus, Huss, Jerome of Prague, the venerable Bede, Grosseteste, Wickliff, Bradwardine; and even in those of the schoolmen, Peter Lombard, Thomas Aquinas, Bonaventure, and Duns Scotus, all long anterior to Calvin.

rity with which he uniformly treats them; while it considerably weakens the force of his arguments. If Mr. Daubeny supposes it to be a necessary deduction from the Calvinistic system (and by comparing what he has said in the Guide and Appendix, with many assertions in the present volume, an impression to that effect is left on the mind of the reader,) that "the true saints of God, as they are called, may commit horrible and crying sins, die without repentance, and yet be sure of salvation," he is perfectly right in opposing such a diabolical doctrine with all his energy; but he ought to *know* that it *is* the doctrine of Calvinists before he even obliquely accuses them of it.

With respect to the predestinarian doctrines, as stated and objected to by Mr. Daubeny, we wish to make one remark with the view of drawing the contending parties to greater forbearance towards each other: which is, that the doctrine of predestination is encumbered with insuperable difficulty on the one hypothesis as well as on the other. "What think you," says the present Bishop of Llandaff in his Apology for the Bible, (p. 368) "of an omniscient being who cannot know the future actions of a man? Or, if his omniscience enables him to know them, what think you of the contingency of human actions? And if human actions are not contingent, what think you of the morality of actions; of the distinction between vice and virtue, crime and innocency?" "What think you of the existence of evil moral and natural in the work of an infinite being, powerful, wise, and good? What think you of the gift of freedom of will, when the abuse of freedom becomes the cause of general misery?" These questions, when viewed in all their bearings and dependencies, will be found equally inexplicable on either hypothesis. Let each side then beware how they incautiously obtrude their own sentiments on such deep and mysterious subjects on the public as oracular. Would to God that men were more anxious to improve in the knowledge of God and of their own hearts, than to excel in metaphysical combat! Would to God that they would pray more for light, and dispute less in the dark!

With respect to the high compliment which Mr. Daubeny pays to the Dean of Peterborough's pamphlet, (p. 50, 53,) we shall only observe that the inefficacy of that divine's arguments have, by more than one writer,* been fully manifested; and Mr. Daubeny in consistency with his own profession of candour and moderation, should have qualified his approbation with some expression of concern, that Dr. Kipling has not done more credit to his own cause by the temperance of his style.

In this chapter Mr. Daubeny gives a long account of the origin of the royal declaration, prefixed to the thirty-nine articles in the reign of Charles I. with a view of obviating the remarks of Mr. Overton on that head. Mr. Daubeny considers Mr. Overton as having asserted, that the declaration was originally prefixed to the articles on purpose to secure the Calvinistic interpretation of them; and treats what he has said on the subject with great severity. Although we are convinced of the erroneousness of some particulars in Mr. Daubeny's own historical account of the matter, yet we think him right in concluding, that Archbishop Laud had no design whatever of favouring the Calvinists by procuring the declaration in question: and if Mr. Overton intended to represent the matter in this light he was unquestionably mistaken. No such inference, however, as we conceive, can be drawn from Mr. Overton's remarks on the subject: consequently many of Mr. Daubeny's animadversions are inapplicable, and might have been spared. It is a leading defect in Mr. Daubeny's book, to which we have already adverted, that he should so often represent Mr. Overton as being *chiefly* solicitous to establish the peculiarities of Calvin-

* *Academicus*, in his reply to Dr. Kipling, has, both ably and temperately, demonstrated the inconclusiveness of the Dean of Peterborough's deductions. The letters from "A Curate of the South," in our own publication, have shewn, that it is impossible, on the Dean's principles, to prove the absolute Anti-calvinism of the English Church, without proving all the professed Calvinistic liturgies and confessions of the foreign churches to be so likewise.

ism, instead of those doctrines which are properly evangelical, and are acknowledged to be such by both pious Calvinists and Anti-calvinists. We admit, at the same time, that this is an error for which, in the case of superficial readers, Mr. Overton himself has given occasion by his incautious application of the term Calvinist.

With respect to the declaration itself, exclusive of its particular *history*, it carries three important truths on the face of it.—1. That no interpretation of the thirty-nine articles is admissible except such an one as to the subscriber appears, bonâ fide, to be the plain, full, literal, and grammatical sense of the words in which they are expressed.—2. That from the time of the reformation there had been differences of opinion among the clergy, respecting the abstruser points of doctrine; but that they had *all* taken the articles of the church to be for them. 3. That the church, according to the terms of this declaration, considers men who vary in sentiment on some of these curious points as nevertheless sound members of the establishment, provided they take the articles in a literal sense, and do not draw them aside from their full and plain meaning. Admitting, therefore, in its fullest extent, the position, that this declaration had an unfavourable aspect with respect to Calvinism, it still furnishes a solid and unanswerable argument against the opinion which, under the sanction of respectable names, has of late been industriously propagated, viz. That the framers and imposers of our articles designed to exclude, from the Church of England, such as interpreted them in the Calvinistic sense. We cannot help repeating, that if Mr. Daubeny had not misapprehended Mr. Overton's meaning, much of what he has written on the subject of the royal declaration would have been omitted as inapplicable or unnecessary; and the unqualified accusation (p. 65) of either ignorance or a design on Mr. Overton's part to deceive his readers, would not have had a place in Mr. Daubeny's pages.

The perusal of this part of Mr. Daubeny's book obliges us to make one observation of by far too great importance to be passed over, as it materially affects the cause of truth. Mr. Daubeny, in many of his references to historical facts, and in the deductions made from them, professedly follows authorities of a highly exceptionable nature. By these he has been betrayed into several errors, immediately affecting the main subject of his argument. It is a maxim in the conduct of *legitimate* controversy, that the avowed partisans of any cause ought not to be referred to as authorities, either for facts or inferences, farther than they bring forward unquestionable documents for what they advance. Every reader, who is conversant with the present subject of debate, knows how forcibly this remark applies to the writings of Collier and Heylin. We speak from a careful comparison of what they have written with the sources from which they drew or might have drawn their materials, when we affirm, that in all matters, immediately bearing upon the Calvinistic controversy, they are most *unsafe guides.* Of Dr. Heylin, in particular, we have no hesitation in saying, that we do not know of any author, ancient or modern, in whose pages is to be found a larger portion of "false reasonings, incorrect statements, and palpable misrepresentations." We are sorry to observe, that Mr. D. nevertheless attaches considerable weight to this author, and has interwoven many of his false details of facts, and still more false inferences from them, into the body of his work.* We have thought it the more requisite to make the above remark, as we have traced a very considerable portion of Mr. Daubeny's historical errors and partial representations, as well as those of many modern controversialists, on

* It was justly observed by Bishop Burnet, (Hist. Ref. p. i. Pref.) that "either Heylin was very ill-informed or very much led by his passions; in one thing he is not to be excused that he never vouched any authority for what he writ, which is not to be forgiven any who write of transactions beyond their own time, and deliver new things not known before. So that upon what grounds he wrote a great deal of his book we can only conjecture, and many in their guesses are not apt to be very favourable to him." Bishop Barlow (of Lincoln) calls his works, "Peter Heylin's angry and (to our Church and truth) scandalous writings." Genuine Remains, p. 181.

the subject of Calvinism, to this source. But before we proceed to point out any instances of error and partiality, we wish it to be understood, that in opposing some of Mr. Daubeny's statements of fact, it is not the cause of *party* but of *equity* which we espouse. Mr. Daubeny maintains, that Calvinism, and of course Calvinists, were *designedly excluded* by our reformers from the pale of the English Church; and he lays a variety of facts before his readers to corroborate that position. We are, on the other hand, of opinion, that Calvinists were no more intended to be excluded than Anti-calvinists.

A leading error adopted by Mr. Daubeny, and which Dr. Heylin's writings have not a little contributed to propagate, is the confounding of Puritanism with Calvinism: an error of such a magnitude, and so easily confuted by any one who impartially examines the records of those times, that we can hardly account for its prevalence. It is most true, that the Puritans were Calvinists in doctrine. It is equally true, that from the commencement of the reformation till the end of Charles Ist's reign, a very large body of the episcopal clergy were doctrinal Calvinists also; and yet determined opposers of Puritanism properly so called. Until it is proved that Hooker, Whitgift, Hall, Carleton, Usher, and Sanderson, either were *not* Anti-puritanical or not Calvinistic, it will be in vain to charge the one class with the enormities of the other. Faction on the one hand united the names of Calvinism and Puritanism, and on the other those of Arminianism and Popery. In some instances both accusations were true: in many others false. It would not be difficult to prove, that Popery and Puritanism jointly contributed to the miseries of those unhappy times: and yet Calvinism has no more to do with the principles of Puritanism than Arminianism with those of Popery. We could also easily prove that it would be as false to call the doctrine of the trinity a tenet peculiar to Popery, as with Mr. Daubeny to call the five controverted points doctrines "peculiar to Puritanism." Whoever wishes to form a just judgment of the real state and merits of the three parties, viz. the Puritans, the Episcopalian Calvinists, and the Arminians, must not view them through the distorting medium of such writers as Prynne and Bastwick, or Heylin and Collier; but must for himself extract truth from a variety of documents untainted with the violence of faction and the partiality of prejudice.

At p. 74 Mr. Daubeny maintains, that the reformers must have been Anti-calvinistic, because they held the doctrine of universal redemption; and at p. 107, that Davenant, Hall, Carleton, and Ward, were not Calvinists for the very same reason. It is a well known fact, however, that many writers have equally defended the Calvinistic tenet of Election, and the doctrine of universal redemption:* witness Davenant, Hopkins, Usher, Amyrald, &c. Indeed Mr. D.'s definition of Calvinist is such as would exclude nearly all the Sublapsarians from the title, and especially that large body of them who hold universal redemption. How will Mr. Daubeny reconcile the public subscription of our divines at Dort with his supposition of their not being Calvinists? It is remarkable that these very divines appeal to the writings of St. Augustine, Melancthon, Calvin, Bullinger, and even Paræus, together with the Church of England, as holding similar tenets with their own. (See Hale's Golden Remains, third edition, p. 591.)

At p. 77 and 78, we find an observation respecting the *Erudition of a Christian Man*, published in Henry VIII.'s time, to which we can by no means assent, viz. that that book was designed to point out the difference between the Churches of England and Rome, on the nature of human merit

* In corroboration of our opinion, that the assertion of universal redemption is not inconsistent with the holding of what are usually called the Calvinistic points, we would refer the reader to what is said of the celebrated Martinius, of the Lutheran Church of Breme, who, though he held the doctrine of redemption in a sense nearly as extensive as that maintained by the remonstrants themselves, is, nevertheless, said, by Dr. Balcanqual, in his letter from the synod of Dort, "to be as *sound* in *all* the *five* articles as any man in the synod," (Hale's Remains, p. 480.) and actually subscribed his name to all the synodical canons. (See Acta Synod. Dordora.)

and the proper province of faith and works. If such were the design it was most imperfectly fulfilled. That work exhibits the same unsettled and mingled doctrines which distinguish all the publicly* authorized books of that reign. It speaks, in fact, neither the language of Popery nor of Protestantism on the subject of faith and works; but it leans considerably more to the former than to the latter. On this ground we find from Strype,† that, in the succeeding reign, Gardiner accused Cranmer of opposing the doctrine of justification as laid down in the King's book, by what was afterwards advanced in the newly published homilies of Ed. VI. And, doubtless, the difference between the two books, on that subject, is very manifest. It ought to be known, that so highly did Bishop Bonner value the *Erudition of a Christian Man*, and so accordant did he consider it to his own sentiments, that he incorporated the most considerable part of it into a work‡ which he himself published in Queen Mary's reign, in order to promote the re-establishment of Popery in his diocese. Of so very dubious a description is this work, so frequently appealed to. Of this, and all the other publicly authorized works of Henry's reign, we conclude in the words of King Charles I. in one of his learned replies to Mr. Alexander Henderson, "No man who truly understands the English reformation will derive it from Henry VIII.; for he only gave the occasion: it was his son who began, and Queen Elizabeth that perfected it." (K. Charles's works, 164.)

The strong conclusion respecting the necessary Anti-calvinism of our church, which, at p. 85, and in many other parts of his work, Mr. D. has drawn from the assertions in our articles and liturgy on the subject of universal redemption, will hardly be found consistent with the well-known fact, that many of the most learned and pious Calvinists have been amongst the most strenuous approvers and defenders of them: witness the names of Sanderson and Beveridge, the former of whom composed the preface to the liturgy as it now stands, containing an unqualified commendation of its contents. The latter has been no less explicit in a sermon on the liturgy.*

We are sorry to observe that, in the course of this volume, many expres-

* We say *publicly* authorized books of that reign, to distinguish them from some private ones of the same period. The proscribed writings of Tyndal, and some of his contemporaries, contained a truly Protestant system of doctrine. The same may be said of those remarks of Cranmer on the *King's book*, part of which are given in the Appendix to Strype's life of that Archbishop. The whole are in MS. in the library of C. C. C. Cambridge. From comparing these with the King's book, it appears clearly to us that Cranmer was not able to procure the insertion of all his own sentiments on the subject of faith, works, and justification, in that publication; and that the temper and opinions of his colleagues obliged him to rest contented with a much more imperfect system of *publicly authorized doctrine*, than that which he more privately expressed. It will hence appear, that Mr. Daubeny's attack upon Mr. Overton, at p. 93, loses its force, when fairly estimated; though it is plausible at the first appearance.

† Life of Cranmer, p. 150, and Appendix, p. 77.

‡ Bonner's book was printed 1555.

* For a *modern* instance we refer the reader to that excellent work, entitled, "The History of the Church of Christ." The learned and pious author would unquestionably be called a Calvinist by Mr. Daubeny. But how does Mr. Milner express himself on the subject of particular redemption? "On occasion of the controversies, Augustine was objected to, as denying that Christ died for all. But Prosper, his admirer and follower, and as strict a Predestinarian as any writer in any age, maintains that Augustine held, 'That Christ gave himself a ransom for all.' Doubtless, the natural and obvious sense of scripture is the same,* and the notion of particular redemption was unknown to the ancients, and I wish it had remained equally unknown to the moderns."† What language can be more decisive? And, we may add, that when Dr. Haweis expressed himself "shocked that the scriptures of truth should be treated thus slightly," alluding to the above statement, the present Dean of Carlisle defended his brother, by quoting the following passage—"of God our Saviour, who will have ALL men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and man, the man Jesus Christ, who gave himself a ransom for ALL." The Dean adds, "one would think that any plain man might be allowed to infer from this 'scripture of truth,' that Christ died for ALL, without shocking the nicest feelings."‡

* See particularly 1 Tim. ii.

† Vol. II. p. 506.

‡ Pref. to Second Edition of the First Volume, p. xxiv,

sions of a contemptuous and uncharitable nature occur, which, in conformity with Mr. Daubeny's professed principles of controversial writing, ought to have been omitted. Something, however, yet not too much, must be allowed to the irritation naturally produced by the severe expressions used by his antagonist. Mr. Daubeny's insinuations, for instance, at p. 72, 155, 156, 469, &c.; and the irony he has employed at p. 65, 80, 111, 113, and 335, &c. are greatly at variance with his just remark (p. 161), that "all personal references, which leave an impression on the reader's mind unfavourable to his opponents, should, according to the equity of argument, be scrupulously avoided, from the conviction, that if the cause taken in hand be according to truth it will stand by itself."

At p. 94, it is asserted, that the Augsburg confession contains passages professedly militating against Calvin's fundamental tenets. The same is repeated at p. 104 and 417, and Melancthon is called the decided opposer of the Calvinistic tenets. How is this to be reconciled with the well ascertained facts of Calvin's having willingly subscribed that confession, according to the very interpretation of Melancthon himself: and of both these reformers having, in their epistles,* acknowledged to each other that they knew they held coinciding opinions on the doctrine of election? Melancthon, indeed, thought it more safe to waive all public discussions on so mysterious a subject, and to avoid the popular introduction of that doctrine, which, though he did not deny it *in theory*, he thought very liable to abuse *in practice*. Many who may justly be called Calvinists have been, and still are, of the same opinion. Bishop Beveridge is a remarkable instance of this; as may be seen by comparing his works in general with his exposition of the seventeenth article. Heylin has led many writers, prior to Mr. Daubeny, into error respecting the principles of Melancthon, Cranmer, and Calvin, and the connection which subsisted between them.

Before the absolute Anti-calvinism of the English Church can be deduced from the circumstance of the paraphrases of Erasmus being set up in the churches, these paraphrases should be examined. We think it will then be found that they are drawn up with so much moderation on the disputed tenets; and that in commentaries on those texts,† where the chief strength of the Calvinistic cause is commonly supposed to lie, so many phrases occur which lean to the Calvinistic side, or which at least a Calvinist may interpret in his own sense without any violation of language, that perhaps little can be deduced from it. It is a curious circumstance, that the paraphrase on the Book of Revelations was not by Erasmus, but was translated from the Latin of Leo Jude, a minister of the Tigurine Church; and that it contains a great number of sentiments unequivocally Calvinistic. We find also several passages quoted by Mr. D. from different divines,‡ in order to prove them Anti-calvinistic, to every syllable of which the great majority of Calvinists would readily subscribe. See p. 74, 86, 108, 109, 133, 137, 155, 456, 457.

In consequence of a mistake and concession made by Mr. Daubeny at pages 112, 113, compared with pages 407 and 408, on the subject of Nowell's Catechism, a powerful weapon is put into

* See Calv. Epist. p. 682. edit. 1576. "Nec vero August. confessionem repudio eui pridem volens ac lubens subscripsi, sicuti eam Auctor ipse interpretatus est." See some important passages in the Epistles of Calvin and Melancthon as above. p. 108, 133, 280, and alibi.

† See Eras. Paraph. on Acts ii. 47. Rom. viii. ix. Eph. i. &c. When these paraphrases are critically examined, Erasmus will sometimes be found at variance with himself.

‡ At p. 108, Mr. Daubeny introduces an extract from Bishop Hall to prove him Anti-calvinistic. The sentiment itself is such as either the Arminian or Calvinist would willingly subscribe to. But it is remarkable, that this extract is a professed quotation made by Hall from the writings of Dr. Twisse, a well known Calvinist. See Bishop Hall's Peacemaker, p. 139. ed. 1645. From this, with several other similar references and deductions made by Mr Daubeny, we are persuaded that he greatly misapprehends the real sentiments of Calvinists, both ancient and modern. How else are we to account for his high and well deserved encomiums on the excellent Hall, who lived, wrote, and died a Calvinist?

the hands of his opponents, by which a considerable portion of what he has advanced in the course of this volume, to prove the incompatibility of the Calvinistic system with the tenets of our Church, is much weakened, if not wholly overthrown. Mr. Daubeny has entirely mistaken the reasoning of Bishop Cleaver, in his preface to that composition; and on that mistake has founded a very important concession. Bishop Cleaver *has fully avowed* the Calvinism of that catechim, (pref. p. vi.), and has acknowledged also that as such it was sanctioned by the approbation of the bishops: but he is of opinion that, as the 39 articles are more cautiously expressed on the Calvinistic points than the catechism, and as *subscription* was only required to the former, the Calvinistic doctrines of the latter, though publicly approved of, were not designed to be legally established. Mr. Overton on this ground, alluding to the bishop's preface, calls it "a *confessedly* Calvinistic catechism," but doubts the propriety of his Lordship's conclusion from his own premises, and thinks that "a catechism reviewed, corrected, approved, allowed, and passed by the same convocation which reviewed and passed the articles, cannot contain any other doctrine than that of those articles." Now Mr. Daubeny says (p. 112 and 113),

"If a catechism reviewed and passed by the same convocation that reviewed and passed our articles be *confessedly Calvinistic*, it certainly cannot afford an argument *against*, but *for* the *Calvinistic* interpretation of these articles; because it is to be taken for granted, that two public documents of such a nature, and for such a purpose, must, in doctrine, correspond with each other."

Thus are Mr. Daubeny and Mr. Overton fully agreed in their conclusions, admitting the hypothesis that the catechism is *confessedly Calvinistic*. But Mr. Daubeny not only denies that it is Calvinistic; but by a singular oversight asserts, that the "*Non*-calvinism of Nowell's catechism has been lately maintained by Bishop Cleaver;" and hence he triumphantly draws an argument to shew the weakness and presumptuousness of Mr. Overton's reasoning on the subject. Let Mr. Daubeny's mistake be corrected, and his concession immediately bears upon his own statement and overturns his principal position. We ourselves think, that an unanswerable argument may be drawn from the history of this *confessedly* Calvinistic catechism, in favour of the *designed toleration* of Calvinism by our first reformers, and of its prevalence among them at that early period: and Mr. Daubeny's manifest mistake on the subject, confirms our opinion. From this, and some other errors, which we may have occasion to point out, we are inclined to suspect that Mr. D. is sometimes a *hasty* peruser of books; at least that the remarks which he draws from them are, in many cases, too prematurely hazarded. We also greatly wonder that he should advance so many arguments, in support of his own side of the question, without taking any notice of the answers which they have heretofore received, some of them in former controversies wherein Mr. Daubeny himself has been engaged. These ought certainly not to have been overlooked.

We were surprised that Mr. Daubeny should have passed over the argument, drawn from Talbot's petition, for the prevalence of Calvinistic sentiments among the reformers, especially as he accuses Mr. Overton of assuming the fact without proof. We are equally at a loss to account for his not having paid more attention, when endeavouring to ascertain the real state of sentiments in King Edward's reign, to the proofs of the existence of much Calvinistic doctrine in the church which are contained in the letters and trials of several of the martyrs not noticed by him. (See those of Bradford, Philpot, Clement, Careless, and many others.) If King Edward's catechism be Calvinistic, as well as that of Nowell, which many will probably think it is, some explanation of that circumstance should have been given as connected with the interpretation of the articles of 1552. There appears to us to be full as satisfactory evidence of the frequency of the profession of the Calvinistic doctrines, and of their firm maintenance amongst the Marian martyrs, both clergy and laity, as at any subsequent period in the annals of our church.

Mr. Daubeny says a good deal in this part of his work to prove, that the seventeenth article is not capable of a Calvinistic interpretation, and publicly challenges Mr. Overton to make the contrary appear (p. 148.) On this subject we shall only make two remarks. Mr. Daubeny considers the qualifying clause at the end of that article as decisive proof of a design to contradict and exclude the Calvinistic doctrine of predestination. Now that clause is nearly copied from Calvin's institutes,* and the latter part of it is a literal translation of that reformer's caution against the abuse of this very doctrine. Can then the above clause furnish a legitimate argument in favour of the point attempted to be proved? On the contrary, does not Mr. D.'s reasoning upon it plainly shew how much certain writers deceive themselves and misrepresent their opponents?

Mr. Daubeny maintains, (p. 146), that "reprobation as inseparably connected with the doctrine of predestination in the Calvinistic sense, could not have been omitted in an article purposely designed to convey that sense." We are very far from asserting that the doctrine of reprobation was designed to be established in our articles; but with respect to the inference made by Mr. Daubeny we would remark, that all the foreign Calvinistic churches† assert in their confessions the doctrine of election without mentioning the the degree of reprobation. The argument, therefore, applies equally to those confessions as to ours, and will equally prove their Non-calvinism.

We perfectly coincide with Mr. Daubeny in condemning that passage quoted from Mr. Overton at p. 142, 143. We sincerely hope, if Mr. Overton's work should appear in another edition, that he will entirely efface every sentence and phrase which even approaches to *sneer* and *irony*. The cause of religion, by whomsoever undertaken, requires them not, but unvariably suffers from their adoption. Let every man defend the sacred citadel with sacred weapons only, and let not ridicule be ever made the test of divine truth.

In the latter part of this chapter, assuming it for granted that he has in every *appropriate* sense of the word rescued the Church of England from the imputation of holding, or even *admitting*, the Calvinistic tenets, Mr. Daubeny shews what to him appears the absurdity of Mr. Overton's profession of a *moderated* Calvinism; and seems to think that no such thing can exist. Waving any remarks on this point at present, we would only suggest to Mr. Daubeny's readers, whether he has not in this very work furnished instances of such moderated Calvinism: in our representatives at Dort, who held the doctrine of universal redemption, and yet subscribed all the canons of that synod: and in his own description of Archbishop Whitgift as a man, "in some degree at least, *tainted* with Calvinism." (p. 83.)‡

We sincerely wish that Mr. Daubeny could, more satisfactorily than he has done (p. 165), disprove what is alleged respecting the opposition too often made, not only by the ignorant and profligate, but even by masters in Israel, who should know better things, to "the doctrine of salvation by grace, through faith in the Redeemer," when unequivocally, scripturally, and earnestly enforced from the pulpit and press. As a proof that it is no easy task for any clergyman to escape re-

* Suis *promissionibus* (Deus) vult nos esse contentos neque *alibi* quærere an futurus sit nobis exorabilis. (Inst. III. 24. 5.) Ed. Elsev. 1654.

Proinde in rebus agendis ea est nobis perspicienda Dei voluntas quam verbo suo declarat. (Inst. I. 17. 5.) "Furthermore in our doings, that will of God is to be followed which we have expressly declared to us in the word of God." (Art. 17.)

† See in confirmation of this position, the learned Dr. Jackson, (Vol. III. 266.) See also Harmony of Confessions, Sect. 5.

‡ To whom might be added Bishop Overall, who expressly maintained, at the Hampton Court conference, the final perseverance of saints, though a well known disclaimer of the more rigid doctrines. And Melancthon, in one of his letters to Calvin, after having stated, with his usual caution and moderation, his opinion on the best mode of treating the predestinarian doctrines, adds—"Hæc non scribo ut tibi tradam quasi dictata homini et eruditissimo ac peritissimo exercitiorum pietatis. Et quidem *scio hæc cum tuis congruere* sed sunt παχυτερα et ad usum accommodata." Epist. Calv. p. 280.

proach who strenuously asserts that doctrine, we have ourselves heard Mr. D. himself pointedly accused, and that by more than one of his *clerical* hearers, of preaching in a highly methodistical style on the subjects of salvation by faith and the influence of the holy spirit. And another case lately occured, within our knowledge, of a clergyman giving very great offence to a polished congregation, and being stigmatised as a Calvinistic Methodist, for preaching, *verbatim*, Mr. Daubeny's concluding and admirable lecture on the Church Catechism.

Our limits will not allow us to pursue this part of the subject any farther: but on comparing together what these two authors have written, we have no hesitation in saying, that, with a few exceptions, Mr. Daubeny appears to us to speak of Mr. O. and his statements of the *main* question at issue, with a degree of severity, which neither his own manner of answering them, nor the real state of facts will warrant. Some things are advanced hastily, others incorrectly, and some very partially. A reader who formed his estimate of Mr. Overton's performance only by reading Mr. Daubeny's reply, would do so very imperfectly. At the same time Mr. Daubeny has been successful in some parts of his personal defence; as well as in shewing that many of our reformers, and early divines, entertained more moderate sentiments, on several controverted points, than some Calvinists have contended for. But in his attempt to prove that the Calvinistic doctrines were *designedly excluded* from the authorized standards of the English church, we are convinced it will appear, when all his arguments are *fundamentally* examined, that he has entirely failed.

(To be continued.)

CLXVIII. *Honest Apprehensions; or, the unbiassed, and sincere Confession of Faith of a Plain, Honest, Layman.* 8vo. pp. 78. London, J. White. 1803.

THE *peculiar* merit of this piece consists, not in the evangelical character of the doctrines therein contained: but in the lucid manner in which they are expressed, in the impress which it bears of honest conviction, in the patient inquiry which it evinces, and in the circumstance, added to all the former, that it is written by a Layman.

In the present crisis, it is incumbent upon every Christian Layman to come forward and rescue christianity from the reproach which its enemies endeavour to cast upon it, that it is only supported by those who are *interested* in its support. The laity are able to give assistance to the christian cause in a way, which, owing to the prejudices of the generality, is not in the power of its natural defenders. But while we thus call upon them for their future and increased services, we would gratefully acknowledge the many and important ones which they have already conferred.

The reason which our author gives for his present publication, deserves to be set down in his own words.

"This confession of my faith and hope, in plain unadorned words, I think it a duty to make thus at large; because I am well aware there are *those* who may wish to know, in the fullest manner, what the sentiments and most secret apprehensions of a *plain, unbiassed, contemplative Layman* may really be; and also *those*, to whom *such* a development may possibly be somewhat useful.

"And I cannot conclude without earnestly exhorting all men to consider, that whilst life and health *is* (are) spared, even *now* is the great opportunity, and day of deliverance; and even *now* are afforded the means of obtaining everlasting bliss and salvation, through right apprehensions of the benefit bestowed, and by our thankfully and diligently laying hold of the means of deliverance offered by the mighty, and ONLY REDEEMER. Let them remember, and seriously consider, those words of the inspired writer—*Now is the accepted time; now is the day of salvation.*" pp. 75, 76.

In a postscript the author affirms, that his multiplied citations from scripture were *his own* collection; that they are the *very grounds* of his convictions, and were not sought to confirm apprehensions previously adopted; and that he has detailed them in his present work, for the purpose of shewing that his faith was not *rashly* formed.

There are some expressions in this pamphlet, respecting the atonement of Christ, which might have been better chosen, and would have afforded less room for abuse or exception. What

the author says, likewise, concerning different sects, although in itself justifiable, has a natural, although we believe undesigned, tendency, to diminish, in the mind of the reader, the evil of schism.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press, a new edition, in 1 vol. 8vo. of Claude's *Essay on the Composition of a Sermon*, as translated by the late Rev. R Robinson, with a revision of Mr. Robinson's Notes, by a Divine of the Church of England.—*A History of the Life and Pontificate of Leo X.*, by William Roscoe, Esq. in 4 vols. 4to.—*The Life of General Washington*, vol. II. commencing with his Birth, and concluding with the Campaign of 1776.—A new edition, in 6 vols. 8vo., printed uniformly with Todd's edition of the Poetical Works, of the *Prose Works* of Milton, with a biographical and critical Preface, by Dr. Symmons.

The original MS. of Sir Edward Coke's *Commentaries upon the Tenures of* Littleton has been lately discovered in the British Museum. It is a small octavo volume, very closely written. At the beginning are some very curious particulars of Sir Edward Coke's Life, in his own hand-writing; by which many inaccuracies of his biographers may be corrected. It appears to have been formerly ornamented with a very rich embroidery, wrought by Sir Edward's daughter; but of this few traces at present remain. An edition of Littleton, printed by Tottili in 1572, is inserted about the middle of the volume; which is curious, from its noticing, by a particular mark, the various interpolations and additions which had been made, at different times, in the original work. Sir Edward has, in the title page, quaintly alluded to his Commentary, in these two lines:

Ubi Mel, ibi Muscæ;
Ubi Uber, ibi Puber.

Some account of this curious MS. will shortly be given, we understand, to the public.

The Managers and Visiters of the ROYAL INSTITUTION, have addressed a proposal to the Proprietors and Subscribers, for raising a fund of £4000; in order to contribute further towards forming, and connecting with the institution, an extensive and useful *Collection of Minerals;* so as to establish, on a large scale, an *Assay Office*, for the improvement of Mineralogy and Metallurgy. The mining concerns of the kingdom, they observe, are conducted by individuals, with such advantages of capital, and with such a degree of speculative enterprize, as to exhibit those effects of combined chemical and mechanical powers applied to them, which no other country in the world has hitherto been capable of producing; whilst, at the same time, no other state is so deficient in the proportionate means of rendering the knowledge of Minerals accessible to persons desirous of instruction. To the British Islands, peculiarly distinguished from remote antiquity for mineral productions, and to the lesser territories which form their immediate appendages, the Managers and Visiters are persuaded that the benefit of the proposed Collection and Office of Assay will be highly important. But in the immense territory, which now forms our East India possessions, are to be found, they remark, the most valuable mineral treasures that are known in this globe; and from the wisdom and liberality of the East India Company, great and effectual assistance may be hoped for in aid of the execution of a plan, by the adoption of which the intrinsic value of those treasures may be ascertained and brought into use.

The University of Cambridge has circulated the following Paper for the information of its members:—

"MR. BUCHANAN'S PRIZES.

"The undersigned Judges appointed by the Senate give notice,

I. "That a Prize of *One Hundred Pounds* will be given for the best *English Prose Dissertation*—'*On the best means of civilizing the Subjects of the British Empire in India; and of diffusing the Light of the Christian Religion throughout the Eastern World.*'

II. "That a Prize of *Sixty Pounds* will be given for the best *English Poem*—'*On the Restoration of Learning in the East.*'

"For both these Prizes, *Masters of Arts*, and Persons of *superior* Degrees, may be Candidates.

"Each Composition is to be delivered at *Cambridge*, to one of the undersigned Judges, on or before the First Day of *December*, with some Latin Verse upon it. At the same time a Paper, sealed up, is to be delivered with the same Latin Verse on the outside; which Paper shall enclose another, folded up, with the Candidate's Name written within. The Papers containing the Names of the unsuccessful Candidates will be destroyed, unopened.

"The Prize Compositions are to be printed in Quarto, under the direction of the Judges; and a Copy of each is to be presented to the University of Oxford, to the Colleges of Eton, Westminster, and to the Charter-House-School.

"J. B. SEALE, *Dep. Reg. Prof. Div.*
"J. JOWETT, *Reg. Prof. Civ. Law.*
"EDM. OUTRAM, *Public Orator.*"
Cambridge, June 12.

"The undersigned Judges appointed by the Senate give also notice, That Two Prizes, of *Twenty-five Pounds* each, will be given, one for the best *Latin Ode* or *Poem* on the following subject;—'*Collegium Bengalense:*' and the

other for the best *Greek* Sacred *Ode* or *Poem* on the following subject:—'Γνωθι σεαυτον.'

"For both these Prizes *Bachelors of Arts* and *Undergraduates* may be Candidates.

"Each Composition is to be delivered at *Cambridge*, to one of the undersigned Judges, on or before the Tenth Day of *October*; and the Candidates are to conform to the same Regulations as have been agreed on by the Judges of the English Compositions.

"R. RAMSDEN, *Fel. of Tr. Col.*
"C. CHEVALLIER, *F. Pemb. Hall.*
"G. BUTLER, *Fel. of Sidney Col.*"

Cambridge, June 13, 1804.

We gave some account of the above-mentioned Prizes in our last Number. It should be added, that Mr. Buchanan has extended the Prizes for the Latin and Greek Verses, to the Colleges of Eton, Westminster, and Winchester, and to the Charter-House School; and has offered, for this purpose, Fifty Pounds to each of those Seminaries, making his whole donation £.1,670.

The following plan for more easy admission to the British Museum was adopted at a Meeting of the Trustees, on the 8th of June; and was acted upon, for the first time, on Monday the 2d of July.

Persons who wish to see the British Museum, will apply at the Assembly Room on any Monday, Wednesday, or Friday, between the hours of ten and two, where each individual will be required to inscribe his or her name, and place of abode, in a book to be kept for the purpose. Five companies, of not more than fifteen persons each, may be admitted in the course of the day; namely, one at each of the hours of ten, eleven, twelve, one, and two. At each of these hours the directing officer in waiting shall examine the entries in the book, and if none of the persons inscribed be exceptionable, he shall consign them to the attendant, whose turn it will be to conduct the companies through the house. Should more than fifteen persons inscribe their names for a given hour, the supernumeraries will be desired to wait, or return at the next hour, when they will be admitted preferably to other applicants. And should, in the course of the day, a greater number of persons apply than can be admitted according to this regulation, the last comers shall be allowed to inscribe their names, and they shall be admitted on the next open day preferably to other applicants. The principal librarian, or, in his absence, the secretary, shall be allowed to grant tickets of admission to any particular companies of whatever number, not exceeding fifteen, appointing a certain day and hour, when they will be admitted without the addition of any of those who apply in the ordinary way. But not more than one of these companies shall be appointed for each day, and this shall not be considered as one of the five companies admitted in the manner above stated.—N. B. No money is to be given to the attendants or servants.

Proposals have been circulated by Mr. J. K. Baldrey, of Cambridge, for publishing, by subscription, *A coloured Print*, now nearly engraved, from an accurate drawing taken from the East Window of King's College Chapel, in that University. The size of the plate is three feet eight inches long, by two feet wide. The drawing is taken on a scale of three quarters of an inch to a foot; the window itself being fifty-three high, by twenty-eight feet wide. Price to subscribers five guineas, to non-subscribers seven guineas. The window is divided, by a transon and buttresses, into six compartments, each of which exhibit a different subject; the whole window containing about one hundred and twenty figures, and about one thousand square feet in surface. The subjects are, Christ exposed to the People, Pilate washing his Hands, Christ bearing his Cross, Christ nailed to the Cross, the Crucifixion, and the taking down from the Cross. It is the opinion of many, that the designs proceeded from Julio Romagno.

When persons are bitten by venomous animals, they may be relieved, it is said, by immediately administering, repeating it every three or four hours, a tea-spoonful of *aquæ kali puri*, (formerly called *lixivium saponarium*.) Dr. Moodie, of Bath, has used this course with success. If any of the strong mineral acids should fall on any part of the body, the immediate application of this substance will prevent further mischief. Or if any of the mineral acids, or any corroding salt, which an alkali will decompose, should be accidentally swallowed, proper doses of a solution of the alkaline salts, taken immediately, afford the most likely means of relief.

Mr. Arthur Young, in his *Annals of Agriculture, No.* 245, has given a *List of the Cottages*, built or repaired, from being miserable huts with dirt floors, on the estate of his Grace the Duke of Grafton, in the County of Northampton, from June 24th, 1801, to August 1803. They are about fifty in number, and have all of them gardens attached, equal to the growth of vegetables for family use, both summer and winter; and a small hovel for laying in fuel. Mr. Young justly remarks, that "there are not many better channels through which an enlightened benevolence can flow, than that of rendering the habitations of the poor comfortable. The traveller, who examines the cottages he sees in many of our counties, will very often have his feelings wounded by the miserable state in which these wretched hovels are too often found. The land proprietors, whose means are small, may be pitied; but when the mansions of the great are surrounded by such spectacles of poverty and filth, the view excites other feelings. It is with much pleasure that I have inserted the preceding list; a more valuable indication of munificence, than all the temples, lodges, and banqetting-houses of a county."

Messrs. Harman and Dean, of Rotherhithe, have invented an *Apparatus for filtering Water*, which will obviate the inconveniences of the Filtering Stone. It consists of a stone-ware vessel, perforated with holes, on the bottom of

which coarse gravel is laid, and upon that a stratum of fine gravel, and lastly, one of fine sand. Upon the top of the sand is laid a perforated and loaded plate of earthen ware, which prevents the sand from being disturbed when the water is poured in. The fineness and depth of the silicious sand will regulate the perfection and expedition of the process. The sand may be occasionally renewed with advantage.

The following is a receipt for making a *cheap and lasting paint for gates, rails, and pulisades.* Skimmed milk, two quarts; fresh slaked lime, eight ounces; boiled linseed oil, six ounces; white Burgundy pitch, two ounces; Spanish white, three pounds. Slake the lime by dipping it in water, and then expose it to the air till it falls into powder. Mix it with the fourth part of the milk, adding the oil, a little at a time: stir it well with a wooden spatula, adding the remainder of the milk. Lastly, add the Spanish white. The pitch must be previously dissolved in the oil by a gentle heat. When used, two coats are to be laid on with a painter's brush. The expense is about a half-penny a square yard.

A line of Telegraphs, it is said, will be established, at the expense of individuals, from Liverpool to Holyhead, for the purpose of announcing the arrival of ships bound to Liverpool, and of procuring pilots. Another line has been suggested from Liverpool to Hull, through Manchester and Leeds; and another from Liverpool to London, through Chester and Birmingham. These several lines would not cost, it is said, more than £.15,000.; and it is supposed that the number of messages sent through them, to be paid for at the rate of a guinea for eight words per hundred miles, would yield to the undertakers a profit of two or three hundred per cent. Should the advantages of this scheme be demonstrated by private adventure, we may expect to have it taken up and applied by government, for domestic and commercial purposes, to the whole united kingdom.

It appears, from papers laid before the House of Commons, that the total money raised by the Poor's Rate, and other Rate or Rates, within the year, ending Easter, 1803, was £.4,952,421. 14s. 11 1-2d. Of which sum was expended in Suits at Law, Removal of Paupers, Expenses of Overseers, &c. £.187,904. 10s. 3d. Total Rates raised in Wales, in 1803, £.176,424. 18s. 8 1-4d. Of which was expended in Law and Removal of Paupers £.5,919. 2s. 10 1-4d.—The total expenditure in England and Wales, as made up from 13,889 returns received, is £.5,128,846. 13s. 7 3-4d.

The average sum levied for the Poor's Rate in England, is 4s. 6d. in the pound. In Wales, 7s. 3d.

The Twenty-second Report of THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR, has been recently published. We shall briefly notice its contents.

1. *Extract from an Account of the Ladies Committee for promoting the Education and Employment of the Female Poor.* By Thomas Bernard, Esq. This committee is formed from the Ladies, who subscribe to the general purposes of the society. The proposed objects of its attention are—1. The forming of similar committees in provincial towns and in the metropolis.—2. The promoting of the moral and religious education of the female poor, by endeavouring to increase the utility of female schools already established; by encouraging and assisting the establishment of them, where they are not already provided; by recommending proper books, and pointing out the best mode of teaching the children, and of managing the schools.—3. The supply of healthful domestic employment for the female poor. In order to the attainment of this important object, influence and example are to be employed to promote the use of those articles which may be manufactured by the female poor at home; and to prevent men from being employed in occupations which might be more properly conducted by females, viz. milliners, haberdashers, staymakers, ladies' shoemakers, teachers of writing, reading, music, drawing, dancing, and languages in female boarding-schools, &c. It is also proposed to form a seminary for the purpose of educating the unprovided daughters of clergymen, officers, &c. for governesses, &c. A still more useful object, we apprehend, would be the formation of an institution for the education of mistresses for charity-schools; and we hope that it will not be overlooked by this excellent society.

2. *Extract from an Account of a Lying-in Charity at Woolwich.* By John Rollo, M. D. This charity was formed in 1794, for the relief of indigent wives of soldiers of the royal artillery; the object being to supply them with a midwife, and with a pound of meat, a pound of bread, and a pint of porter per day for the first fortnight. In 1803 relief was given to 96 women at the expense of £.58. 14s. 7d. The whole number relieved since 1794 is five hundred and forty-six.

3. *Extract from an Account of the Provision made for the Poor of Wymeswould.* By the Rev. R. A. Ingram, B. D. A plan has been adopted by which most of the poor of the parish are enabled to keep cows. The consequence has been an increase of their comforts, and a diminution of the parish rates.

4. *Extract from an Account of a charitable Bank at Tottenham, for the savings of the Poor.* By Mrs. Wakefield. This bank is guaranteed by six trustees, gentlemen of fortune, most of them possessing considerable landed property. It is open for receipts or payments only on the first Monday of every month. Any sum is received above one shilling; and five per cent is given for all that lies twelve months: but every person may recal his money any day the bank is open. The poor are thus enabled to make a little hoard for sickness or old age without danger or inconvenience.

5. *Extract from the Parochial Returns lately made with regard to the State of Education in*

Ireland. By Thomas Bernard, Esq. By returns from 202 parishes it appears, that *above two-thirds* of the poor children in Ireland are entirely without instruction or the means of education: and that in some places these are entirely wanting. The impediments to the instruction of the poor are, the want of schoolhouses and proper schoolmasters, the poverty of the parents, and the want of proper books. *Whole parishes are stated to be without a Bible or any other religious book;* (a fact which we hope will catch the eye of some of the managers of *the British and Foreign Bible Society.*) It appears, that the Irish poor were never so anxious as at the present time that their children should have the benefit of instruction. So strong is their wish on this point, that the children of Papists attend Protestant schools, and the children of Protestants catholic schools, "whenever education, not conversion, is the object." In the latter case, the children are instructed in the scriptures and the catechism of the Church of England. The New Testament is now read in many Catholic schools: and an opinion is expressed, even in the most ignorant and bigoted parts of Ireland, that "if proper Protestant masters were appointed, *and no works of controversy taught*, the children of Catholics would attend them." This statement is followed by some suggestions for improving the condition of the Irish, which we earnestly hope may meet with attention from government.

6. *Extract from an Account of a School in the Borough Road.* By John Walker, Esq. Of this school we have already given some account (p. 166.) The teacher, Mr. Lancaster, has, at present, under his tuition, upwards of seven hundred boys, and he intends to extend his establishment to 1000. Two of his sisters have set on foot a school for girls on a similar plan.

7. *Extract from an Account of the House of Refuge at Dublin.* By the Rev. Dr. Guinness. The House of Refuge was established on the 1st. of Feb. 1802, for the relief of destitute young women under twenty years of age, who are either orphans or whose parents can afford them no shelter from vice and misery. No one is admitted till the cause of her having left her last place is ascertained, and satisfactory proof has been obtained of her previous modesty, honesty, and sobriety. In that case she is here sheltered from poverty and vice, until a suitable place can be provided for her. The young women are daily visited by some of the governesses, who superintend their instruction, and take a lively pleasure in marking the progress of amendment in their appearance and circumstances. From the opening of the house thirty-one young women were received; of whom fifteen were provided with respectable places, two dismissed for bad behaviour, three taken out by friends, and eleven then remained.

8 It appears from the Appendix, that a commission warehouse was opened in the 4th of June, 1804, at the request of the society, by Messrs. Corsten and Shackle, Ludgate-hill, for the sale of Straw Platt, manufactured in schools, or by cottagers or others, who may not have advantageous means of disposing of it.

FRANCE.

M. Deyeux has invented a *new Filter for purifying Water.* The substance through which the water passes is charcoal, in small pieces, but not reduced to powder. At the School of Medicine in Paris, he poured water taken from the kennel, and some in which putrid carcases had been immersed three weeks, upon his filters; and, in a few minutes, it ran off, in both cases, perfectly clear, limpid, and without taste or smell.

GERMANY.

The Literary Society of the County of Mansfield, in Saxony, have opened a subscription for erecting a monument to Luther, in the place of his nativity. The King of Prussia patronizes and supports the undertaking. The society request pecuniary contributions, plans for the monument, and hints for a suitable inscription.

A piece of Amber, weighing thirteen pounds, seven ounces, nine scruples, and measuring 318 3-4 cubic inches, was lately found at Schlapaken in Germany; and is the largest mass of amber hitherto discovered. It is of a pale yellow colour, intersected with several lines; and the estimated value 40,000 dollars.

RUSSIA.

The Counsellor Von Reimer is about to publish a *Picture of St. Petersburgh at the Commencement of the Nineteenth Century.*

Martinoff, Director of the Department of Public Instruction in Russia, has commenced a Periodical Publication, called the *Northern Publisher.* The first number contains an account of the state of learning in Russia, from the earliest times to the present period.

At the University of Moscow, lectures are now read on Natural History, Physical Science, Commerce, and the History of the European States, for the instruction of the public at large, persons of both sexes being invited to attend.

PERSIA.

Dr. De Carro, of Vienna, has addressed a letter, dated March 27th, 1804, to the Editors of the *Bibliothique Britanique*, from which it appears that the Vaccine Inoculation is rapidly advancing in the East, and is practised every where from Cape Comorin to Delhi. He has recently conveyed Vaccine Matter, by impregnating lint with it, into Persia. Dr. Milne and Mr. Jukes, an English physician and surgeon resident in Persia, inform him, in a letter from Bashire, dated the 11th and 15th of January, that their first success produced a great sensation in that town, which is at present one of the most commercial in the whole empire. They announce also that a mission is about to set out for Tehran, the seat of government; and that Mr. Jukes, who is to accompany it in the quality of surgeon, has taken the most effectual measures to put Vaccina

tion under the protection of the governors of the provinces, and also to explain the history and importance of it to the Sovereign, to whom they are to be presented. The English East India Company have voted to Dr. De Carro the sum of two hundred guineas for a piece of plate, in compliment to his exertions for introducing Vaccination into the British Settlements in the East. The Hospodar of Wallachia has also presented him with a magnificent India shawl, accompanied by a letter, in which he gives an account of the efficacious steps he has taken to diffuse Vaccination throughout that principality.

INDIA.

On the 29th of March, 1803, the public disputations of the Students of the College of Fort William, in the Persian, Hindoostanee and Bengalee languages, took place before the governor-general and the other governors of the institution, and were followed by declamations in the Arabic language. On the next day degrees of honour were conferred on the following students now leaving the college, and who had distinguished themselves by their high proficiency in the Oriental languages, and also by the regularity of their conduct while at college, viz. Mr. William Butterworth Bayley, of Bengal; Mr. Richard Jenkins, of Bombay; Mr. William Byam Martin, of Bengal; Mr. Terrick Hamilton, of Fort St. George; Mr. William Chaplin, of Fort St. George; Mr. Edward Wood, of Fort St. George; and Mr. Richard Thomas Goodwin, of Bombay. At the same time a degree of honour was conferred on the following students of the last year; Mr. Jonathan Henry Lovett, of Bombay; and Mr. Charles Lloyd, of Bengal.

After the degrees of honour had been conferred, the prizes, medals, and honourary rewards adjudged at the late public examination were distributed by the Provost, in presence of the Visiter, to the following students:—

Messrs. Jenkins, Martin, Chaplin, Hamilton, Wood, Goodwin, Hunter, Wauchope, Ross, Morton, Romer, Gowan, Newnham, Sprott, Bourchier, Sparrow, Elliott, Cole, Puller, Walker, Plowden, and Turnbull.

The whole concluded with a speech from his excellency, in which he expatiated on the great utility of the institution.

AMERICA.

The legislature of South Carolina has passed a law, dividing their State into one hundred and nineteen school districts, to each of which they have given one hundred dollars towards building a school, and one hundred and fifty dollars for a master.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon delivered previous to the Presentation of Colours to the Waltham Abbey Volunteers. By John Mullens, A. M. 4to. 1s. 6d.

Reflections upon the Chapters of the New Testament, selected from the Writings of approved Divines of the Church of England. 12mo. 4s. 6d. boards.

Sermon on the Death of Dr. Priestley, preached at Leeds. By W. Wood, F. L. S. 1s. 6d.

Sermons. By the Rev. Dr. Martin, Monimail. 8vo. 7s. 6d. boards.

The Unhappy Effects of Enthusiasm and Superstition; a Sermon, preached May 23, 1804, at the Annual Meeting, Deptford. By John Evans, A. M. 1s.

A Guide to the Church, in several Discourses; to which are added, two Postcripts; the first, to those Members of the Church who occasionally frequent other Places of Worship; the second, to the Clergy; with an Appendix, in which the Principles advanced in the Guide are more fully maintained, in Answer to Objections. By the Rev. Charles Daubeny. 2 vols. 8vo.

Sermons delivered to the Congregation of Protestant Dissenters, at Call-lane Chapel, Leeds. By Joseph Bowden. 8vo. 7s. 6d.

An Illustration of the Morning Service of the Church of England; shewing not only the Use and Design of its various Parts, and the great Propriety with which they are arranged, but also the Necessity of offering our Devotions with the Worship of the Heart, no less than with the Service of the Lip. 12mo. 3s. boards.

A Course of Lectures on the Evidence and Nature of Christianity, delivered at the New Meeting-house, Great Yarmouth. By W. Walford. 8vo. 7s. 6d. boards.

Britain's Echo! or, the King's Prayer and the Subjects' Amen; a Sermon, preached May 25, 1804. By G. Phillips, Pastor of the Baptist Church. 1s.

The Sacred Tree. By John Bentley. 12mo. 6d.

The Royal Penitent; a Sacred Drama. By John Bentley. 1s.

Lectures on that Part of the Liturgy of the Church of England, contained in the Morning Prayer. By Thomas Rogers, M. A. 2 vols. 8vo. 12s. boards.

Three Sermons on the Lord's Prayer; in which is set forth that this Divine Prayer contains, a Summary of the Commandments, the Fullness of the Prophecies, and the perfect Form of our Worship in one only God, manifested in the Messiah. 1s. 6d.

A Sermon preached at the Anniversary of the Royal Humane Society, April 15, 1804, by the Bishop of St. David's; to which is added, an Appendix of Miscellaneous Observations on Resuscitation. By the Society. 8vo.

Thoughts on the Calvinistic and Armenian Controversy. By George Stanley Faber, B. D. 8vo.

MISCELLANEOUS.

Memoirs of the Life, Writings, and Cor-

respondence of Sir William Jones. By Lord Teignmouth. 4to. £.1. 10s.

The Narrative of a Voyage of Discovery, performed in the Lady Nelson, in the Years 1800-1 and 2, to New South Wales. By James Grant, Lieutenant in the Royal Navy. 4to.

A Voyage of Discovery to the North Pacific Ocean; in which the Coast of Asia from the Latitude of 35 to 52 Deg. North, the island of Insu (or Land of Jesso) the North, South, and East Coasts of Japan, Lieuchieux, and the adjacent Isles, as well as the Coast of Cosea, have been examined and surveyed. Performed in the Sloop Providence, in the Years 1795-6-7 and 8. By Captain Robert Broughton. With Charts and other Engravings. 4to. £.1. 5s boards.

Munimenta Antiqua; or, Observations on Ancient Castles; including the whole Progress of Architecture in Great-Britain, and on the corresponding Changes in Manners, Laws, and Customs, tending to illustrate History, and to elucidate interesting Passages in various Classic Authors. By Edward King, F. R. S. &c. With many Plates. 4to. Vol. III. £.3. 13s. 6d.

Essays on the Execution and Composition of Landscape Scenery. By the late Rev. Mr. Gilpin. Published by Order of the Trustees. 3s.

Meteorological Observations and Essays. By John Dalton, Professor of Mathematics and Natural Philosophy, at the New College, Manchester. 8vo. 5s.

An Account of the Life of James Beattie, LL. D. in which are occasionally given, Characters of the principal Literary Men, and a Sketch of the State of Literature in Scotland, during the last Century, &c. By Alex Bower. Crown 8vo. 5s.

Memoirs of the Life of the Rev. Thomas Wills, A. B. late of Silver-street and Islington Chapels, &c. compiled from his own Journals and other authentic Documents, under the Patronage of his Widow; with a Portrait. 8vo. 6s. boards.

Notes of the Transactions in the Mahratta Empire, dated Fort William, 15th December, 1803; with official Documents. Printed uniformly to bind with Dirom and Beatson's Campaigns in India: illustrated with Engravings of the different Actions. 4to. £.1. 1s. boards.

The History and Life of King James VI. written towards the latter Part of the Sixteenth Century. Printed from an authentic MS. and is the genuine Publication of what David Craufurd of Drumsoy interpolated and published, under the Title of "Memoirs of the Affairs of Scotland." 8vo. 10s. boards.

The History of Canada, from its first Discovery; comprehending an Account of the original Establishment of the Colony of Louisiana. By G. Heriot, Esq. 8vo. 12s.

The History of Athens, &c. including a Commentary on the Principles, Policy, and Practice of Republican Governments; and of the Causes of Elevation and of Decline which operate in every free and commercial State. By Sir William Young, Bart. With fine Prints. Royal 8vo. 10s.

A concise History of the English Colony in New South Wales, from the Landing of the Governor in 1788 to May 1803; describing also the Natives: with Remarks on the Treatment and Behaviour of the Convicts and Free Settlers, &c. &c. 8vo. 2s. 6d.

The Chronicles of England, France, Spain, and other Countries adjoining. By Sir John Froissart. Newly translated from the best French Editions; with Additions from many celebrated Manuscripts. By Thomas Johnes, Esq. M. P. Illustrated by a number of Tracings in Aquatinta, from Manuscripts in the British Museum and elsewhere. Vol. I. royal 4to. The Work will be comprised in four Volumes: the 2nd Volume is in forwardness.

An Introduction to a General History of Ireland; in which the Assertions of prejudiced and partial Writers are considered, and the great Consequence of the Work to History in general, and to the Elucidation of the Greek and Roman Accounts of the Celtæ in particular is demonstrated. By S. O'Halloran, Esq. M. R. I. A. &c. Illustrated with Plates. 3 vols. 8vo. £.1. 11. 6d. boards.

The Correspondence of Samuel Richardson, Author of Pamela, Clarissa, and Sir Charles Grandison; selected from the original Manuscripts bequeathed by him to his Family, and now first published: to which are prefixed, a Biographical Account of that Author, and Observations on his Writings. By Anna Lætitia Barbauld. Embellished with Portraits by Caroline Watson, with coloured Engravings representing many celebrated Characters; with Fac-similies, &c. 6 vols. thick post 8vo. £.2. 5s. boards.

A Description of the Condition and Manners, and of the Moral and Political Character, Education, &c. of the Peasantry of Ireland, such as they were between the Years 1780 and 1790, when Ireland was supposed to have arrived at its highest Degree of Prosperity. By Robert Bell, LL. B. 2s.

The Journal of Andrew Ellicot, Commissioner on Behalf of the United States, for determining the Boundary between the United States and the Possessions of his Catholic Majesty in America; containing Remarks on the Situation, Soil, Rivers, Natural Productions, and Diseases, of the different Countries on the Ohio, Mississippi, and Gulph of Mexico. Illustrated with Maps. £.1. 11s. 6d. boards.

Transactions of the American Philosophical Society. Vol. IV. £.1. 11 6d. Vol. V. £.1. 1.

The Royal Kalendar; a new corrected Edition; including the late Changes in Administration. 3s. 6d. without, and 5s. with an Almanack.

The Fashionable World displayed. By Theophilus Christian, Esq. 3s 6d.

Narrative of the Loss of his Majesty's Frigate Apollo, with Forty Sail of her Convoy, on the Coast of Portugal, April 1804. 6d.

A View of the present State of the Question regarding the Abolition of the Slave Trade. Third Edition. With an Appendix, containing a Statement of the Question of gradual and immediate Abolition; and Extracts from the Writings of Authors who have defended the Slave Trade. 3s. The Appendix separately. 1s.

The Hibernian Jester; Anecdotes never before printed. 6d.

The Opportunity; or, Reasons for an immediate Alliance with the People of St. Domingo. By the Author of the Crisis of the Sugar Colonies. Addressed to Mr. Pitt. 3s. 6d.

Bonaparte, and the French People under his Consulate; translated from the German. 8vo.

An Essay on the Political Relations between Russia and France; with Remarks by the Translator, H. F. Grenville, Esq. 8vo. 2s. 6d.

Travels in China; containing Descriptions, Comparisons, &c. made and collected in the Course of a short Residence at the Palace of Yuen-min-yuen, and on a subsequent Journey through the Country from Pekin to Canton; in which it is attempted to appreciate the Rank which this extraordinary Empire may be considered to hold in the Scale of civilized nations. By John Barrow, Esq. late private Secretary to the Earl of Macartney, and one of his Suite as Ambassador from Great Britain to the Emperor of China. 4to. Illustrated with Plates.

A general Itinerary of England and Wales, and Part of Scotland; comprising the Direct and Cross Roads, from actual Admeasurement; with the Population of every Market-town, and Notices of Noblemen's and Gentlemen's Seats, &c. &c. On a new Plan. The Whole compiled by David Ogilvy, Jun. 7s. 6d. boards.

RELIGIOUS INTELLIGENCE.

FRANCE.

We noticed (p. 318 of the present volume) the intention of the French Government to re-establish the Mission to China. We now find, by the following extract from a French newspaper, that the scheme is much more general and extensive than was at first understood; and we are warranted, from the manner in which it is brought forward, and the deplorable state of religion in France itself (see p. 318 of this volume,) in concluding, that the wish to propagate christianity has no share whatever in the plan of those who have determined upon this undertaking, any farther than it can be rendered subservient to the mercenary and political views which are the real motives of the scheme, and to an inveterate determination of counteracting, by all possible means, the extensive commerce and influence of this country.

"What was formerly only rumour is now truth. Government has ordered the establishment of the useful and respectable Institution for the preparation of Foreign Missionaries. We call it useful with regard to commercial relations, which it can favour in a most eminent manner: and respectable with regard to Religion, to preach the doctrines and precepts of which, it sends its members to the most savage, distant, and unhealthy countries. We yet recollect, with a tender emotion, the services rendered to humanity by the Barthelemi de las Casass, by the Vincent de Pauls, by the L'Amy's, by the Tachards, &c. &c. The Society of Missionaries will consist of five hundred members; of whom fifty are destined for the East Indies, one hundred for China, one hundred for Africa and America, and fifty for the islands in the Southern Ocean, Otaheite, the Sandwich Islands, &c. The rest will remain as teachers in France, twenty excepted, whom government, in compliance with the request of the Canada Indians, will, perhaps, send to that part of America." *(Journal de Paris.)*

Mission Society to Africa and the East.

On the 22nd of May, 1804, was held the fourth anniversary of this society, when an excellent sermon, since published, was preached by the Rev. Thomas T. Biddulph, M. A. Minister of St. James's, Bristol, from these words —"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. This comprehensive rule of duty is shewn by Mr. Biddulph, to embrace every individual of the human species, and to respect every particular of human conduct. The benevolence which, in agreement with the whole tenor of christianity, it inculcates, bears a close resemblance to that which maketh the sun to rise on the evil and on the good, and which glowed in his bosom who

gave himself for the life of the world. This law of love, therefore, comes strongly recommended to our attention, not only by the authority, but by the example of the lawgiver himself; who, in addition to the innumerable benefits with which he daily loads us, "hath commended his love towards us, in that while we were yet sinners Christ died for us."—"Let then this mind be in you which was also in Christ Jesus."

Having made these preliminary remarks, Mr. Biddulph proceeds to shew, "that a failure in the duty, which we owe to the souls of others, is far more sinful than any defect of brotherly kindness relative to their temporal interests." In order to feel the full force of the obligation, which the injunction in the text imposes, "let us endeavour," he says, "to exchange conditions with some African nation. Let us suppose the Susoos, for instance, to be furnished with those means of happiness, both here and hereafter, which we now possess, and that we were destitute, like them, of the comforts which result both from civilization and christianity."—"Fancy yourself to be a poor heathen, wandering in your native woods, without any distinct knowledge of God, or any acquaintance at all with a crucified Saviour; yet conscious of guilt, harassed by fear, and destitute of all consolation under the certain prospect of death, and a subsequent state of existence. Now what would you wish that the enlightened Susoos, enjoying your present advantages, should do to you? Let conscience determine the part which you would have them to act; and this is the rule of your own conduct, when you again contemplate yourselves as christians."—"But it is not necessary for the purpose of applying the Golden Rule to Missionary efforts, that we should prove the heathens to have any convictions of sin, or to feel any need of a Saviour.* It is enough if the knowledge of Christ be allowed to be essential to salvation, or even conducive to their present happiness and their future welfare."—"If St. Paul, (who by Bishop Stillingfleet, in his *Origines Britannicæ*, is supposed to have been the first preacher of the gospel in this our island,) and those who furnished him with the means of taking so long a journey, had not been influenced by the Golden Rule: if the zealous Austin, the apostle of the Anglo-Saxons in the sixth century, and the devout Gregory who sent him hither had not felt its sacred energy: and if none, in after ages, had acted under its direction, our present state would have been altogether as deplorable as that of the most benighted heathens. Let us remember, that we were *Gentiles carried away unto dumb idols even as were led.* Freely we have received, freely let us give." In fine. "Every argument which may be employed in support of any other species of charity, will apply with tenfold energy to Missionary exertions. Are we, by our good works, to glorify our father which is in heaven? There is no work so good, or so well calculated to promote the glory of God, as a communication of the gospel to perishing sinners. Are we bound to love our neighbour as ourselves? There is no testimony of love, which we can give, so great and decisive as an endeavour, at our own expense, to contribute to the salvation of his immortal soul."—"The command of God sanctions the effort, and the promise of God affords encouragement in making it."—"If the spirit of God attend the promulgation of his truth, nothing can withstand its energy. And we are roused to action by a confident persuasion, that the time is at hand, when all the world shall feel the benign and saving influence of the glorious gospel of the grace of God."

These interesting extracts, we trust,

* We fully agree with the pious preacher in this opinion. Indeed the fact is, that heathens in general are so far from being "conscious of guilt," that if there be any circumstance in their moral state, which is peculiarly to be deplored, it is their insensibility in this respect. In Africa, sacrifices are offered, not so much for the purpose of quieting the conscience, as of averting the enmity of malignant demons.

will furnish to our readers sufficient encouragement to peruse the whole sermon; which, we venture to say, will abundantly reward their labour.

Annexed to the sermon is A REPORT of the proceedings of the society.* But as the account of these has been to a considerable degree anticipated in our number for March, p. 186, we shall not think it necessary now to detail them. We earnestly recommend the report, however, to the notice of our readers, as well calculated to excite and encourage a proper spirit of Missionary zeal among christians in general. We learn from it that Missionaries are greatly wanted in the region which lies between Tanjore and Cape Comorin,† at Ceylon, and at Calcutta; and we cordially unite in the prayer which accompanies the information, that the Holy Spirit may prepare and call forth many for this great work!

The Appendix contains an impressive address from the committee of the society to the Rev. Melchior Renner, and the Rev. Peter Hartwig, the first Missionaries of the society, previous to their departure for Africa.‡

Society for the Support and Encouragement of Sunday Schools in England and Wales.

A REPORT of the proceedings of this excellent institution has just been published, by which it appears that the schools which have either been established or assisted by this society, since its formation in 1785, amount to 2232, in which 200,787 scholars have been educated. The books which have been given away are 184,248 spelling-books, 42,680 Testaments, 6,583 Bibles, besides the sum of £.4,112. which has been distributed to such schools as stood in need of pecuniary aid. A few extracts from the letters, which are annexed to the report with a view to shew the utility of the institution, cannot fail to prove acceptable to our readers.

Holmfirth.

"I have great pleasure in acquainting you for the information of the Committee of the Sunday-School Society, that the Institution of a Sunday-School at this place, has been attended with the most promising success. The manner and behaviour of the children are so much improved, that the whole neighbourhood are thoroughly convinced of its great utility. I attended yesterday morning, and again in the evening, to hear them read, and was really astonished with their improvement since last year. They are, generally speaking, regular in their attendance, and their behaviour at church is such as to awaken the most heartfelt satisfaction in the breast of every one who can contemplate the promising state of their young minds, contrasted with what it most probably would have been, if left to range loose upon the world. Their catechism most of them can say, and I make a point of explaining such parts of it to them as their understandings are best capable of receiving. We have established a Bible Club amongst them. About sixty subscribe sixpence each, per month, and then ballot for who is to have the first book. This, I flatter myself, the Committee will highly approve, as by these means so many poor families will in time be possessed of a treasure, which it were much to be wished every poor family could be brought to consider the most valuable they can possibly possess. The greatest merit is due to their teachers, whom I have found in all respects true to the great trust I left in their charge. We should also be greatly obliged to the Committee if they can furnish us with a fresh supply of books. The teachers complain of being short of Bibles, having only 30 for all the Schools. Here are 121 Testaments, and 394 Spelling-Books, many of them very much worn. The whole number of children 760. They all display the greatest willingness to attend the schools, and many of them voluntarily learn in the course of the week, either a chapter in the Testament, the Col-

* The Sermon and Report are to be had at Seeley's, Ave-Maria-Lane; and Hatchard's, Piccadilly.

† See Christ. for 1803, p. 514.

‡ These Missionaries reached Sierra Leone in health on the 14th of April, and found the colony tranquil.

lect for the day, or somethingor other the teachers think proper to select for them."

Swanage.

"In the name of the managers of the Sunday-Schools of Swanage, and my own, I have to return our best acknowledgments for the books which have just come to hand.

"There is a manifest and great improvement in the morals and general conduct of the inhabitants of this parish, mostly composed of stone-cutters and quarriers. To this gradual progress of amelioration the Sunday-Schools have contributed not a little; and the children are evidently civilized and humanized by this Institution."

Bosbury, Herefordshire.

"About two years ago, I was presented to the Vicarage of Bosbury, at which time I found the parish in a wretched state with respect to religion; very few people attended the church on the Lord's-day, and hardly any children were ever seen at the church, although the population of the parish, when taken about two years ago, was 777 souls. After admonishing my parishioners very frequently upon the subject of attending divine service, but all in vain, I at length, in October last, began to try what I could do with the rising generation, and established a Sunday School. We have now about sixty-three children who regularly attend the school, and after that the Church, every Sunday morning, and who have repeated the catechism once publicly in the Church; although, when I first took the School in hand, there were very few of them that knew their letters. I allow a man and his wife two shillings a week for teaching the School, and the master of the Grammar-School attends before the Church begins, to examine them in the catechism. I also attend them myself frequently, and examine them in the principles of the Christian religion."

Lilleshall.

"It is now upwards of eighteen years since Sunday-Schools were first instituted in this populous village. During that period their utility has manifested itself surprisingly in both sexes. The major part of the inhabitants consists of Colliers and Miners of the lowest description, and without the aid of these Institutions, their rising generation must have remained in total ignorance and darkness. We have three Schools, one for Boys, and two for Girls; all exceedingly well attended every Lord's-day. The number of both sexes is about 120. Here Schools are entirely supported by an annual subscription, which is chiefly from farmers. We would not intrude upon your benevolence, by soliciting assistance, was it not a real case of necessity, and I hope great charity."

Shipston-on-Stour, Worcestershire.

"Since my last, our School has been attended in the usual manner, and I make no doubt but it will afford pleasure to the Society, that in consequence of our beginning, another similar Institution took place, and between both, our streets are cleared of the hundreds of idle boys and girls that were used to play, and swear, and fight therein."

AMERICA.

A letter from the Missionary Society in Connecticut, inserted in the Evangelical Magazine for the present month, contains the following passage. "With respect to this state (Connecticut,) the laws have provided, even from the first settlement of it, that every family should be furnished with a sufficient number of Bibles. The law at present provides that, in all our schools, the master should catechise the children weekly, and hear them read daily in the Bible: and we believe that families in general, throughout New England, are furnished with Bibles." This is an example highly worthy of the imitation of other christian legislatures.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

GEORGES and eleven of his companions have been executed. On sentence of death being pronounced, they requested that priests might be allowed to attend them in their last moments, which was granted. Georges appeared very devout, and manifested his usual intrepidity The punishment was that of the guillotine. The first who suffered was Georges. He and all who shared his fate, are said to have died exclaiming, "Vive le Roi! Vive Louis XVIII.!" Eight of the persons who were condemned have been pardoned. The letters of pardon run in the following terms—"Napoleon, by the grace of God, and the constitutions of the empire, Emperor of the French, &c."—"His crime is great, but we wish to make him feel the effects of that clemency which we have always held in singular predilection, &c." Moreau has been sent, it is said, to Spain, in order to take his passage to America in a neutral ship.

Bonaparte, desirous, as he himself expresses it, "to mark the moment of his accession to the throne by acts of indulgence and beneficence," has decreed; that an amnesty should be granted to the French who had borne arms against France, or had taken part in the civil wars; that persons condemned to imprisonment, and detained only for their fees, shall be set at liberty; "that a report be made to his majesty of the debtors to the state, that his majesty may determine who are worthy of being freed from confinement;" that the sums due to the bureau of nurses, by necessitious fathers and mothers, be paid from the civil list; that a dowry be given to a poor and honest young woman in each communal arrondissement; and that all deserters joining their corps by a fixed time shall be forgiven, and the fines incurred by them or their parents remitted.

Bonaparte has published a variety of minute regulations respecting the uniform and equipment of the crews of the French fleets and flotillas. They are to bathe, wash, comb their hair, and shave, by rule. The following, however, is the most singular regulation—"When in Europe, they are, for exercise, to dance for an hour EVERY SUNDAY;* but when in warm climates for half an hour every second day."

Such members of the diplomatic body as have received their new credentials have been presented to Bonaparte, who received them on his throne, with the imperial crown and sceptre on a cushion by the side of it, and with the same etiquette which is observed on similar occasions at Vienna and Petersburgh, after the accession of a new emperor. It is said that neither the Austrian, Russian, Danish, or Swedish ministers were present, but continue to reside at Paris, without public characters.

A negotiation, it is said, is proceeding between Bonaparte and the Pope, the object of which is to induce his Holiness to assist at the ceremony of the new Emperor's coronation. The Pope is said to have shewn great reluctance to undertaking a journey to Paris: but so peremptory has been the mandate of Bonaparte, that he has been advised, for the peace of the church, to submit to it.

GERMANY.

The Count of Bentheim Steinfurth having availed himself of the invasion of Hanover, to appropriate to his own use the country of Bentheim, which had been placed as a deposit in the hands of our king, the envoy for the Electorate of Brunswick has addressed the Diet of Ratisbon in a spirited note on the subject. The French government having shewn a disposition to countenance the injustice complained of, there is little reason to hope that the remonstrance will produce any effect. Another note couched in strong terms has also been presented to the Diet on the part of his Majesty, respecting the occupation of Hanover by French troops, but no answer has yet been given to it.

A strong wish has been expressed by the Elector of Baden, in which the Emperor of Germany himself is likely to concur, that the Diet would overlook the late flagitious violation of the Germanic neutrality in the seizure of the Duke d'Enghein. On this subject, the Russian Chargé des Affaires has presented a note to the French ministry, from which we extract a few passages as deserving particular notice. "His illustrious master has learnt, with equal astonishment and concern, the event that has taken place at Ettenheim, the circumstances that have accompanied it, and its melancholy result. The concern of the Emperor on this occasion is the more lively, as he can by no means reconcile the violation of the territory of the Elector of Baden to those principles of justice and propriety, which are held sacred among nations, and are the bulwark of their reciprocal relations. His Imperial Majesty finds in this act a violation of the rights of nations, and of a neutral territory, which, at least, was as arbitrary as it was public: a violation, the consequences of which are difficult to estimate, and which, if considered as admissible, must entirely annihilate the security and independence of Sovereign States."—"His Imperial Majesty is assured that the First Consul will feel the pressing necessity of taking the most active measures to relieve all the governments of Europe from the alarm he must have occasioned to them, and put an end to an order of things too dangerous to their safety and future independence."

* Has Bonaparte borrowed this economical regulation from our Defence Bills? Is Sunday-drilling more excusable than Sunday-dancing?

RUSSIA.

It has been stated, with a considerable appearance of probability, that Russia and the other northern powers had refused to acknowledge the new order of things in France: and rumours have been circulated, of the intention of the Emperor Alexander to declare war against that country without delay. We do not pretend to vouch for the authenticity of either of these reports: but there seems no reason to doubt that a considerable degree of coolness subsists between the courts of Petersburgh and Paris; that the greatest activity prevails in the Russian ports in the Baltic and on the Black Sea; that large bodies of troops have been assembled near the latter; and that the Russian force, within the territory of the Republic of the Seven Islands, has, of late, been somewhat augmented.

ST. DOMINGO.

Very contradictory reports continue to be circulated concerning the transactions in this island; some of them evidently intended to vilify the negro character, and to produce in the public mind prejudices against the proposed measure of abolishing the slave trade. An account of a massacre of the whites, said to have taken place in the month of March, was copied from an American newspaper, and carefully published in all our daily journals about the close of last month. In some of them the paragraph appeared several times at proper intervals, in precisely the same terms; and, we suppose, that its repeated insertion must have been procured by the enemies of the negro race, in order to keep alive the impression which it seemed calculated to produce. As the massacre of February, however, was supplanted by that of March, so the massacre of March is now supplanted, though, as we freely admit, with much greater semblance of probability, by that of April. Of this massacre, accounts, it is alleged, have been received both from Guadaloupe and New-York. Guadaloupe, however, lying a great way to windward of St. Domingo, it is not easy to imagine how the intelligence should have been conveyed to that island. The statement said to have been received thence is further discredited, by the particularity which it affects. Twenty-six thousand French, forty Americans, and six Irishmen, with their families, twelve Spaniards, two Danes, and one Swede, it is stated, had been murdered up to the 20th of April. The New-York account is not quite so extravagant. It makes the number massacred, up to the 8th of May, to be only two thousand five hundred. It gives at the same time a proclamation of Dessalines, dated the 28th of April, the object of which appears to be to explain the reasons which had led him to sacrifice some Europeans, and to spare others. If it is really genuine, it only proves how tardy the negroes have been in the work of death. A proclamation was attributed to Dessalines, bearing date the 1st of January last,* calling upon the people of Hayti to avenge the manes of their friends, by sacrificing the French who remained among them. Had they obeyed that call to massacre, as was confidently affirmed, a second summons would have been superfluous. It is a remarkable circumstance, that neither in the newspapers nor in the private letters which have been received from Jamaica, where the means of information are easy, can we discover that a syllable is contained respecting these bloody transactions. A frigate has also recently arrived from that island, bringing despatches of so late a date as the 12th of June. Had all which has been reported of massacres been true; is it not probable that government would have received some official details respecting them? After all, we would not be understood as giving an opinion that vindictive executions, to a considerable extent, may not have taken place. Such an event, under all the circumstances of the case, is certainly far from improbable; particularly as it appears, from the proclamation of Dessalines, supposing it genuine, that a plot which was to produce "a terrible explosion," had been framed by "those incorrigible beings" to whom a pardon had been granted at the expulsion of the French. But we think that no fair account of the occurrence has yet reached this country. We would, therefore, guard our readers against the misrepresentations of the friends of the slave trade, who will leave no stone unturned to poison all the sources of intelligence in order to promote their cause. It is well known, that there are ready means by which the influence of the opulent body, which has thought proper to give its active support to that nefarious traffic, may be felt by almost every newspaper and periodical publication in the kingdom.

* Inserted in the Sun, of April 28, 1804.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE permanent additional force bill was passed in the House of Lords on the 27th of June, by a large majority, and has since received the royal assent.

On the 22d June, in the House of Commons, Mr. Whitbread moved a vote of censure on the Lord Advocate of Scotland, for writing letters stigmatising as a disaffected person a Mr. Morison of the county of Bamff; recommending it to his neighbours to avoid him as an infamous character; and threatening to imprison him on the first landing of the French, and to prevent his receiving any compensation for his property which might be destroyed: because he had dismissed from his service a man servant who had gone, contrary to his orders, to attend an inspection of

a volunteer corps, in which he had enrolled himself. The Lord Advocate rested his justification on the necessity of the case. We were glad to hear Mr. Pitt blaming the conduct which the Lord Advocate had pursued, and expressing a hope that such a procedure would never occur again. As the motives of the Lord Advocate had evidently been patriotic, he did not, however, think that there were sufficient grounds for degrading a public officer, who had long and faithfully served his country. The motion was lost by a majority of 159 to 82.

Acts have been passed suspending the operation of certain penalties contained in an act of Elizabeth, against the use of certain machinery in the woollen trade: making the counterfeiting of Bank Dollars a capital crime: and regulating the export and import of corn.

In the Committee of Supply, a vote was passed for discharging the arrears of the civil list, amounting to £.590,000. Almost the whole of this debt was stated to have been necessarily incurred. Mr. Pitt intimated his intention of moving for an addition to the civil list of £.60,000. per annum, and of providing in future a separate estimate for charges which are now defrayed by it: such as law and police charges, &c. amounting to £.135,000. per annum; by which means future debts would be prevented. A vote of credit was given for £.2,500,000. for Great Britain, and £.800,000. for Ireland. £.8000 was granted for enlarging the British Museum: £.28,000. for the use of the establishment at Sierra Leone: and £.1,700,000. to make good Irish Treasury Bills issued in 1804.

The Committee on the Middlesex Election closed its sittings on the 7th instant. The substance of their report was, that Sir Francis Burdett had not been duly elected; that Mr. Mainwaring had been duly elected, and ought to have been returned; but that having committed by his agents, acts of treating, which incapacitated him to serve in parliament, the last election was void. A new writ was then moved for the election of a member for the county of Middlesex, in the room of Sir Francis Burdett. The Committee also reported some further resolutions, in substance as follows, viz. That the sheriffs, R. A. Cox, Esq. and Sir W. Rawlins, did wilfully, knowingly, and corruptly admit 300 fictitious votes to poll for Sir F. Burdett, by which a majority was obtained; but that the majority having been obtained they rejected other voters under the same circumstances: that by their general conduct they had acted in flagrant violation of their duty: and that the obvious tendency of such conduct was, to admit persons who had no right to poll; and to afford the greatest encouragement to perjury. We congratulate the country at large on the issue of this momentous inquiry; which, we trust, will prove a salutary check on electioneering profligacy.

The decision of the House of Commons on the subject of the Loyalty Loan is, "That for every £.100 new five per cents. the subscribers should receive £.100. old five per cents. on the 10th of October; and on the 5th of April next, a bonus in new stock for the difference between the price of the old five per cents. on the 10th of October, and £.100. cash: government reserving the power of paying in money if they should find the old fives too much depressed."

We are happy to observe, that the bill for increasing the very inadequate stipends of the incumbents of parishes in the City of London, has passed both Houses of Parliament.

The following general view of the finances, for the current year, was laid before Parliament by Mr. Pitt.

EXPENDITURE.	
Interest of public debt	£.24,597,475
Civil government of Scotland, pensions on revenue, bounties, &c.	723,056
Charges of collecting revenues	1,955,368
Proportion of civil list by Great Britain	1,187,690
Supplies for Great Britain, 1804	38,037,314
Advance to Ireland	4,500,000
Interest of imperial loan	497,528
Total	£.71,498,431

RECEIPTS.	
Gross receipt of permanent revenue	£.36,677,278
Estimated produce of permanent taxes imposed this session	200,000
Hereditary revenues, &c.	350,000
Lottery	270,000
War taxes to 5th April, 1805	15,440,000
Surplus ways and means, 1803	1,370,000
Loan	14,500,000
Vote of credit	2,500,000
Total	£.71,307,278

The total amount of the public funded debt unredeemed on the 1st of February last, was £.484,162,622.

The following is a general view of the state of the East India Company's affairs, laid before the House of Commons by Lord Castlereagh.

Result of the estimates for the year 1803-4 collectively.

REVENUES.		
Bengal	8,064,981	
Madras	4,888,895	
Bombay	518,575	
Total Revenue		13,472,451
CHARGES.		
Bengal	5,066,940	
Madras	5,018,157	
Bombay	1,478,881	
Total Charges		11,563,978

Net estimated revenue of the three presidencies - -		1,908,473
Deduct supplies to Bencoolen, &c. - - - - -		212,628
	Remainder	1,695,845
Deduct further interest on the debts - -	£.1,574,011	
Deduct interest on securities, purchased by sinking fund -	126,360	
Net interest		£ 1,447,651
The sum then remaining is the surplus revenue, after defraying the charges and interest.		248,194
Add amount estimated to be received on the sales of imports - - - - - -		535,952
The Total is the sum estimated to be applicable in the year 1803-4 to the purposes of commerce.		£.784,146

The debts of the company are stated to amount to near £.20,000,000., and the net amount of their assets in India is £ 12,618,623. The sales of the company's goods at home have fallen short of what they were estimated at last year by nearly a million.

We mentioned in our last, that the bill for *abolishing the slave trade*, had passed the House of Commons with very triumphant majorities. It was carried up to the House of Lords on the 28th of June, and read a first time. On this occasion an intimation was given that, on account of the lateness of the session, which did not admit of examining the necessary evidence, a motion would be made to postpone the second reading for three months. In this arrangement the friends of the measure acquiesced: for, although they did not allow the necessity or even the propriety of hearing evidence at all, yet as the House seemed inclined to permit the petitioners against the bill to be heard by counsel and to produce evidence, they admitted that in that case a postponement was requisite. The delay, therefore, is not to be considered in the light of a victory obtained by the slave traders, but of a compromise between the two parties, on the express ground that the inquiry should be taken up early in the next session, and pursued with all possible vigour. Greatly as we deplore the continuance for a single day of that "pestilent iniquity," which the bill was intended to remove, we must congratulate the friends of justice and humanity on the progress which their cause has made during the present session. For the first time has a bill for the total and immediate abolition of the slave trade passed the House of Commons. The majorities too have been so decisive, as to extinguish every hope which the supporters of the trade might entertain, of influencing that House, to adopt, on some future occasion, a different determination. Even in the House of Lords several circumstances have occurred which afford ground to expect a favourable result, whenever the question shall come fairly before them. On the 3rd of July, when the motion for postponing the second reading of the bill to that day three months was agreed to, some conversation took place, which served to shew the state of opinions in the house. Lord *Grenville*, the Bishop of *St. Asaph*, and Earl *Stanhope*, expressed themselves decidedly hostile to the trade, spoke of it as a traffic of blood, of sighs, and of groans; a crime which it was inconsistent with the honour and dignity of parliament to tolerate for a moment: and they pledged themselves never to desist till they had wiped away this foul reproach from their country. Lord *Mulgrave*, formerly one of the warmest advocates of the slave trade, did not hesitate to say that late events had greatly shaken his opinions; and that he doubted whether the measure of abolition, which he had hitherto opposed, was not required by every consideration of national policy and regard to the safety of our West Indian possessions. Lord *Harrowby*, the secretary of state, pledged himself to support the measure whenever it was brought forward. And we observed, that even Lord *Hawkesbury* intimated no intention of opposing it. Its great opponents are likely to be the Duke of *Clarence*, the Earl of *Westmoreland*, and Earl St. *Vincents*. The *Lord Chancellor* thought the petitioners had a right to be heard; but we were glad to hear him assure their Lordships that he would not permit the time of the House to be wasted in the examination of any evidence, which was either frivolous or useless, or which was introduced merely for the purpose of delay.

NAVAL OCCURRENCES.

The Toulon fleet was lately drawn out of the harbour by the hope of cutting off two English men of war, which had stood close in shore. After pursuing them some time, Lord Nelson's fleet hove in sight, which induced the enemy to desist from the chase, and to seek shelter in port. A letter of the French admiral has appeared in the Moniteur, giving a very different account of the affair, and stating that he had pursued Lord Nelson's squadron till night; and that next morning, seeing nothing of him, he had borne up for Toulon! The admiral (La Touche Treville) ought to explain, under these circumstances, how it happens that he should continue blocked up by the fugitive English fleet.

Several skirmishes have taken place, during the course of the month, between detached parts of the enemy's flotillas and our cruisers. A part of the Boulogne flotilla having ventured out of the harbour, and being overtaken by some unfavourable weather, was attacked by our squadron, and nine or ten of them were driven on shore, and, it is supposed, entirely lost. The rest with difficulty regained the harbour.

The preparations of the French for the grand attempt at invasion continue, we believe, to proceed with unabated vigour. It is impossible even to guess when the attempt will be made; but we are more and more confirmed in the opinion of its being seriously meditated.

Admiral Linois's squadron was reported to have taken a station in the eastern seas, which rendered it highly probable that the whole of our homeward bound China ships would fall into his hands. Considerable alarm has, therefore, existed on this account. Reports, however, have recently reached this country, by means of an American vessel, which state, that although Linois had actually fallen in with our China ships, seventeen in number, he had been completely worsted by them in a severe engagement which took place, and obliged to sheer off, and make the best of his way to Batavia to repair the damage he had sustained.

DOMESTIC OCCURRENCES.

The king has been pleased to appoint the Hon. Cecil Jenkinson to be his Majesty's Secretary of Legation to the Court of Vienna; the Rt. Hon. George Rose and the Right. Hon. Lord Charles Henry Somerset, to the Office of Paymaster-general of his Majesty's forces; and James Duke of Montrose and Lord Charles Spencer to the Office of Postmaster-general.

A cause was tried in the Court of King's Bench, on the 14th instant, which will serve, in some measure, to illustrate the horrors of the slave trade. The ship Mercury, Captain Hume, belonging to James Parr and Co. of Liverpool, had sailed to the grain coast and had taken on board about 250 slaves, which were insured at £.50. a-head. With these she went to Barbadoes, but finding no advantageous sale for her human cargo on that island, she sailed with an intention of proceeding to Demerara. Meeting with a storm, she was obliged to make the best of her way to St. Vincent's, in order to repair the damage she had sustained. Having refitted, and being unable to procure a market for his slaves in St. Vincent's, the captain resolved on going to the Havannah. But before the ship had entered the Bahama passage, his provisions had become so deficient that the slaves were almost starving; and it is stated, that so furious were they made by hunger, that they broke into the stores, and began greedily devouring the beef and pork in its raw state. Meeting with a Spanish vessel in the passage, the captain had an opportunity of exchanging one of his slaves for some provisions; after which he continued his course. In the Old Streights (as they are called) the ship got aground, and was in imminent danger. The captain and a great part of his crew took to the long-boat, in order, as he said, to procure assistance on the adjacent islands. Soon after his departure the ship went to pieces, and all the slaves perished, excepting one girl who escaped on a raft with some of the crew. This girl was, probably, the only negro on board who possessed the means of even attempting to escape. The rest were, doubtless, in confinement, as usual; the men in chains, and both men and women under locked hatches, so as to render it impossible for them to make a single effort to save themselves. By consulting Dr. Winterbottom's late work, we find that the natives of the grain coast, whence these slaves had been brought, are uncommonly expert swimmers, and spend a great part of their time in the water. It is, therefore, highly probable that had they been at liberty many of them would have effected their escape. Such a circumstance, however, would have been inconsistent with the interest of the merchant. He might have found it more difficult to recover from the underwriters the value of his slaves, had they been permitted to get on shore. Indeed, considering how much they must have been emaciated by hunger, he probably gained considerably more by their total loss than he could have done had they reached the Havannah market: for the underwriters have been obliged to reimburse their full value.

The public funds have risen considerably within the last week, but no specific cause has been assigned for the variation. On the 26th inst. 3 per cent. consols were as high as 57 three-eighths, and omnium 7 1-2.

We are happy to inform our readers, that there is strong reason to hope that Sir Francis Burdett will not succeed in his election for the County of Middlesex. On the 28th inst. the numbers were for Mr. Mainwaring 1840, for Sir F. Burdett 1718.

ECCLESIASTICAL PREFERMENTS.

Rev. Vaughan Thomas, Stoneleigh V. co. Warwick, *vice* Sumner, deceased. Rev. Richard Smith, Kingsley R. co. Stafford, and Edinsore donative, co. Derby, and domestic chaplain to the Duke of Devonshire at Chatsworth. Rev. Francis Swan, rector of St. Peter's, Lincoln, to a prebendal stall in Lincoln cathedral, *vice* Bromfield, deceased. Rev. George Huddesford, Loxley V. co. Warwick. Rev. John Glasse, LL. B. Burnham-Westgate R. Norfolk. Rev. John Haggitt, B. D. Ditton R. co. Cambridge; Rev. George Law, M. A. Willingham R. co. Cambridge; and Rev. Cæsar Morgan, D. D. to a prebendal stall in Ely cathedral; all *vice* Gooch, deceased. Rev. Daniel Bayley, B. D. Madingley V. co. Cambridge, *vice* Haggitt, resigned. Rev. Samuel Ryder Weston, D. D. Kelshall R. Herts, *vice* Law, resigned. Rev. John Ellis, Barnby-on-the-Moor prebend, in York cathedral, *vice* Carey, resigned. Rev. George Burrard, M. A. Middleton-Tyas V. co. Warwick, *vice* Watson, deceased. Rev. Henry Plimley, M. A. vicar of St. Leonard, Shoreditch, Wind-

sor living. Rev. R. F. Onslow, M. A. vicar of Kidderminster, Newent V. co. Gloucester, *vice* Foley, deceased. Rev. Wm. Doncaster, M. A. Normanton-upon-Trent V. co. Nottingham, *vice* Clarke, deceased. Rev. J. W. King, rector of Nuthurst, Fittleworth V. both in Chichester diocese. Rev. Daniel Lancaster, Putney R. Wilts. Rev. John Davis, Kilkhampton R. co. Cornwall. Rev. Charles Sloman, LL. B. Marston-Trussell R. co. Northampton, *vice* Bullivant, deceased. Rev. John Lowthian, M. A. Thatcham V. co. Berks. Rev. William Hooper, B. D. Moor-Monckton, R. co. York, *vice* Woodhouse, deceased. Rev. John Rowe, B. A. Stratton V. co. Cornwall, *vice* Martin, deceased. Rev. Edward Willis, M. A. Morley R. Co. Derby. Rev. J. Wilkinson, Kirkella living, near Hull, co. York. Rev. John Wane, Sherfield English R. Hants, and White Parish V. Wilts. Rev. Alexander Richardson, M. A. vicar of Takeley, Essex, Great Dunmow, V. in the same county, *vice* Howlett, deceased. Rev. Edward Harbin, Takely V. co. Essex, *vice* Richardson, resigned. Rev. Charles Swan, M. A. Ridlington R. co. Rutland; and Rev. Edward Jones, rector of Greetham, co. Rutland, North Kilworth R. co. Leicester; both *vice* Belgrave, deceased. Rev. Thomas Gardner, B. A. Brooksby R. co. Leicester; and Rev. Edward Morgan, Reresby R. in the same county; both *vice* Orton, deceased. Rev. Thomas Norris, M. A. Harby R. co. Leicester. Rev. John Stanton, Scaldwell R. co. Northampton. Rev. John Froude, Molland and Knowstone V. Devon. Rev. West Wheldale, M. A. Christ Church R. Spitalfields, Middlesex. Rev. Mr. Parslow, of Hampstead, St. Giles in the Fields curacy, Middlesex, *vice* Keddon, deceased.

DEATHS.

June 28. Of a deep decline, in her thirty-seventh year, Mrs. Elizabeth Best, wife of George Nathaniel Best, Esq. of Bedford-Row, and second daughter of Col. John Wood, late of the East Indies. Letters from Constantinople communicate the death of the celebrated Ghezzar Pacha, governor of St. Jean d'Acre and Damascus. Lately, Mrs. Parry, relict of the late Rev. W. Parry, of Ruthin. She only survived her husband a few days, owing to the affectionate regard she had for him. May 13. In his eighty-fifth year, the Rev. Charles Blackstone, eldest brother of the late Sir William Blackstone, and for upwards of fifty years Fellow of Winchester College; he was likewise Rector of Week and Widley, with the Vicarage of Wimering, Hants. On Tuesday, the 12th June, at Darlington, aged fifty-two, Mrs. Esther Bland, the wife of Mr. Bland, ropemaker. Lately, in America, the Rev. Charles Nesbitt, D. D. for more than 18 years Principal of Dickenson College, Pennsylvania, and formerly one of the Ministers of Montrose, in Scotland. June 2. At Dursley, the Rev. James Webster, LL. B. Archdeacon of Gloucester. June 6. At Bath, in his seventy-seventh year, the Hon. and Rev. Robert Cholmondeley. June 8. At Lewes, Sir Ferdinando Poole, Bart. He is succeeded in his title and estate by the Rev. Henry Poole, of the Hooke, near Lewes. June 11. In St. James's Place, the Rev. William Maximilian Friend, late rector of Chiner, in Bucks. June 14. The Rev. W. W. Porter, M. A. of St. John's College, Oxford, aged twenty-eight years. June 18. In Bromley College, Kent, Mrs. Owen, widow of the late Dr. Owen, of Edmonton, and daughter of Dr. Butts, formerly Bishop of Ely. June 20. At Cheam, in Surry, after a long and painful illness, Mrs. Peach, wife of the Rev. Henry Peach, Rector of the above place. At ——, near Hull, Mrs. Parry, Lady of Edward Parry, Esq. of Gower-street. June 11. After a few days illness, in his twenty-third year, Mr. F. Blick, eldest son of the Rev. F. Blick, rector of Tamworth, and Editor of the Birmingham Gazette. June 16. At Kingston, in her eighty-third year, Mrs. Knowles, relict of the late Rev. J. C. Knowles, Rector of Fetcham, and Vicar of Effingham, in Surry. June 19. After an hour's illness, at his house at Chilton Foliat, in the county of Wilts, the Rev. John Craven. June 26. Mr. Henry Swayne, son of the Rev. Mr. Swayne, of Pucklechurch, Gloucestershire.

ANSWERS TO CORRESPONDENTS.

A FRIEND TO PRACTICAL PREACHING; W. H.; and G. B.; will appear the first convenient opportunity.

The Hint of A CHRISTIAN PARENT will be attended to.

A SEARCHER AFTER TRUTH may find some of his difficulties removed by turning to a paper in our Vol. for 1803, p. 75; and also by a perusal of Bennett's Christian Oratory.

The *Persian Hymn* will not suit our work.

The *Poetry* of P. B. is considerably below par.

We have received N. G.'s letter, and obeyed his injunctions.

We are much obliged to SANUS for his judicious remarks on the *Annual Review*. The character of that work is so well known to be, at least, Socinian, that few will expect from it an impartial or satisfactory review of theological works. We, therefore, doubt the necessity of entering on a formal exposure of its heterodoxy and unfairness.

A CHRISTIAN FRIEND; Æ. T.; CANDIDUS; A SINCERE FRIEND OF THE CHURCH OF CHRIST; APELLES; AN UNDER GRADUATE; and A LAYMAN *on the Duty of expounding the Scriptures to the People*, have come to hand, and are under consideration.

In reply to the Queries of FREDERICK, we would observe—1. That although there are several passages in scripture which seem to imply, that the day of grace for individuals, as well as for nations, is limited, yet we think no one is warranted in considering himself precluded from the hope of divine acceptance, however he may in time past have slighted the mercy of God, who really repents of his sins, and in faith applies to Christ for salvation. One thing we know with certainty, that the period of probation, the day of grace, terminates with this life.—2. That piety alone cannot possibly be a sufficient qualification of a minister of religion; for young persons, who have hardly attained to the complete use of reason, have been eminently pious. The scriptures require, that a minister shall be *a workman, who needeth not to be ashamed, rightly dividing the word of truth.* No man, who is absolutely illiterate, can correspond with this character —3. That we have not seen the Sermons mentioned by R. J.

The first answer, in the foregoing paragraph, will furnish a reply to FREDERICK's second letter. We certainly cannot flatter him with any hope that the *most fervent prayers* of the *most pious* men will contribute to alter the condition of the dead. This (Popish) doctrine is directly contradicted no less by sound reason than by the general and unequivocal tenor of scripture. Our view of the case, however, instead of leading us to waste our days in fruitless sorrow for relatives already summoned to their great audit, should produce in us deep repentance for past neglect, and an earnest desire, and assiduous endeavour, to be instrumental in rescuing from endless misery those whom we love, or over whom we possess any influence.

We have considered with care, and, we trust, with impartiality, the Strictures of A CONSTANT READER, on our account of the late Lord Camelford; but we see no just ground for them. No doubt can be entertained of the future condition of those who die impenitent; but it would not be safe, in many cases, confidently to affirm who has or has not repented. We were very far from affirming, that Lord Camelford was either a true penitent or a true believer; indeed, the contrary is plainly implied. We forebore, indeed, from affirming, that he was shut out from all hope of forgiveness: but this forbearance and moderation, we conceive, were required, not by the misjudging candour of the world, to which we owe no subjection, but by true christian charity. We are sorry to find our correspondent cavilling at such expressions as "repentance if real is not unavailing," and "faith lays hold on the mercies of a Redeemer." We do not hesitate to say, that the objections to them, whatever they may be, can stand on no scriptural ground whatever.

We should probably differ widely from C. B. in our estimate of the utility of the work for which he pleads. He must know, for he has read our numbers regularly, that "cautionary remarks" have not been wanting. Had we really thought praise due in the instances mentioned by C. B., we should not have withheld it from fear of censure. He cannot expect that we should not qualify our expressions of commendation, in cases where we may have reason to question the accuracy of the statements; or that we should not withhold it entirely from transactions, which appear to us not only ostentatious, but which we have known, in almost every parallel instance, to prove materially injurious to the spiritual interests of the persons principally concerned. He ought to give us some credit for forbearance in these respects.

A SINCERE FRIEND OF THE CHURCH OF ENGLAND, on the heterodoxy of the British Critic, in our next, if there should be room.